

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

Spring Book Number

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BOOKSTORES TO FEATURE RELIGIOUS WORKS
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Concerning C. S. LEWIS

and The Great Divorce

C. S. Lewis's new book is called *THE GREAT DIVORCE* (\$1.50). In it Mr. Lewis returns to the rich vein of satire which so many readers enjoyed in *THE SCREWTAPE LETTERS*. *The Great Divorce* is the story of a bus trip from Hell to the borders of Heaven, and includes a number of revealing conversations between Ghosts of the damned and Spirits of the blessed. Behind the satire, you will hear the author's protest against the Marriage of Heaven and Hell, which is so frequently attempted. He proclaims the inevitable divorce — in sparkling dialogue combined with earnest belief — a combination which makes Mr. Lewis beloved of literary and religious readers alike. Those who meet C. S. Lewis for the first time in *THE GREAT DIVORCE* will want to go back and read the other books which have gained him his unique reputation. They include the well-known *SCREWTAPE LETTERS* (\$1.50), a series of scintillating letters from an important official in Hell to a junior devil on earth. This book established Lewis as a master of satire. Then he turned to the genre of interplanetary fantasy à la H. G. Wells, adding an element of allegory which lifts his novels to a new plane. *OUT OF THE SILENT PLANET* (\$2.00) tells of a strange trip to Malacandra (Mars), and *PERELANDRA* (\$2.00) transports the reader to Venus, a new Garden of Eden, where beasts are friendly and beauty unashamed. Dr. Ransom, the hero of these two novels, will reappear shortly in the third of the trilogy, *THAT HIDEOUS STRENGTH* (to be published by Macmillan in May). The other four C. S. Lewis books are straightforward discussions of various aspects of religion. Although they are brief and direct, they too display Lewis's gift for writing wittily and well, no matter what form he chooses. *CHRISTIAN BEHAVIOUR* (\$1.00) deals with social, sexual, and religious morality. *THE PROBLEM OF PAIN* (\$1.50) is an invigorating treatment of the "why" behind mental and physical suffering. In *THE CASE FOR CHRISTIANITY* (\$1.00), Mr. Lewis sets forth the reasons why an honest mind can accept Christianity as true. And in *BEYOND PERSONALITY* (\$1.00), he discusses theology, the "science of God."

— MACMILLAN

Concerning Christian Education

TO THE EDITOR: As one long interested in religious education and deploring the estate thereof in the Episcopal Church, an estate which would be ridiculous were it not pitiable, I have read with interest and sympathy Bishop Dun's article on "What the Division of Christian Education is Doing" in your issue of April 7th. It is drawing up a syllabus of proper studies; it is planning to produce curricular material; all this is to the good. But the most pertinent thing the Bishop of Washington says is that membership in the Division of Christian Education needs strengthening. (The Bishop does not seem quite correct, incidentally, when he says that all the members of the Division's directing board are members of the National Council. Professor Adelaide Case of the Episcopal Theological School would seem to be coöpted.)

What does the present policy of selection produce? The Division now consists of five persons: Bishops Dun of Washington and Carpenter of Alabama, the Rev. R. A. Magill of Southwestern Virginia, the Rev. R. R. Brown of Waco, Texas, and Miss Case. Of these five only Miss Case has had any professional training in education or, as far as can be discovered, any teaching experience in secular schools, or in religious schools except, it may be, Sunday schools run on the trial and error method. (Bishop Dun has taught, to be sure, but in a theological seminary, which I am sure he would be the first to admit is not the sort of teaching that induces to a mastery of general pedagogical science.)

Every person in the Division is an admirable being, honorable and honored for many virtues and achievements; but only Miss Case would seem trained and competent to share in directing, as the members of this Division must do, the educational work of our communion. It is unjust to them to have such a work thrust upon them. The task is not one for amateurs.

The National Council could go a long way to still the rising tide of resentment against its maltreatment of education, its most important activity, if it would at once appoint a Division of Christian Education whose members know their stuff. Include a few members of the Council itself, if that by law must be, but at once coöpt at least a dozen trained specialists.

WHY NOT A DEPARTMENT?

Also, while it is about it, the National Council might lift Christian Education from the status of a minor "Division" within the

"Home Department" and restore it to its former status, that of a "Department." Surely it is of as much basic importance as the Department of Promotion or the Department of Finance. Maybe if they gave it a major status they would treat it less like a poor orphan.

At any rate it is quite plain, as the Bishop of Washington implies, that we ought to pity the present Division members more than blame them. One is reminded of the piano-pounder in a frontier dance hall who put up a sign: "Don't shoot! I am doing the best I know how."

(Rev.) BERNARD IDDINGS BELL.
Chicago, Ill.

Prayer Book Revision

TO THE EDITOR: Mr. Mitchell's article in *THE LIVING CHURCH*, March 31st, voices what a good many Churchmen feel. It seems only right that he and they should be assured that the Liturgical Commission (of which Bishop Parsons is chairman and I am an associate member) has no intention to urge General Convention to open up Prayer Book revision (a long and tedious business) at this time.

The Commission wishes to commemorate 1549 (when the First Book of Edward VI was published) by issuing from time to time various "Prayer Book studies." So the Church will have a long period to consider these, and it may well be that not before 1955 or 1958 (even if then) will General Convention desire to undertake revision — which will occupy at least fifteen years.

(Rev.) CHARLES E. HILL.
Williamstown, Mass.

A Remedy for Industrial Disputes

TO THE EDITOR: Isn't it about time that the American people are waking up to the fact that we must have an orderly method of settling industrial disputes? Instead of all this fiddling around, taking up the time of our President, mayors, and other public officials, calling strikes with picketing, assaults, murder, arson, and other acts of violence, with the dear old long-suffering public caught in between, why not have boards with authority to hear the statements of both sides under oath and not only find the facts but render a decision, so that we get through with it. Appoint on these boards, not representatives of labor and capital who are naturally biased, but fair, honest, and informed men who will act impartially. They do not have to be learned in the law, because the matters they will consider are not legal, but economic.

The clothing industry, movies, baseball, and others have been doing this with satisfactory results, although they appoint only one person.

Labor and capital are now above the law or at least without any legal procedure for final determination of disputes and consequently resort to their own devices to gain their objectives instead of following a method provided by law as is the case in other disputes in the business world.

We are setting up a government in Japan and telling China what to do. Let us set our own house in order and not allow a matter so vital to our progress and comfort continue in its present haphazard, uncontrolled manner. Let us abolish the law of the jungle and set an example of civilized law and order for the "One World" we hope and pray for and for which our boys gave their lives.

CHARLES A. LOCKE.
Pittsburgh, Pa.



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The Question Box



Conducted by CANON MARSHALL M. DAY

• *Kindly give me some information about our Sisters, their vows, requirements to enter, etc.*

This is almost too large a question for treatment in the small space available in the Question Box. Each religious community has its special works and special emphasis which must be learned from the order itself. All agree in requiring their members to give up all hope of home and family, to obey absolutely the rule and customs of the order and the lawful commands of the Superior, and to give away (not necessarily to the order) all personal possessions in money or property. They all have a novitiate period, of varying length, during which the novice lives at the mother house and is trained in the life of the community. They all regard as their principal work the maintenance of a community spiritual life, consisting of common worship in chapel and of private and personal devotion according to a community plan. A glance at pages 156-158 in THE LIVING CHURCH ANNUAL for 1946 will show the kind of external work in which each order is interested. Information on the rules will be found in "Religious Communities in the American Church." Both of these books can be obtained from the Morehouse Gorham Co., 14 East 41st Street, New York 17, N. Y.

• *Two correspondents ask why Ember Days fall upon Monday, Wednesday, and Friday. Why is Thursday omitted?*

As early as the second century we find Monday and Wednesday set apart as "station-days" or days of regular fasting. Even earlier we find a custom of keeping a vigil on Saturday in preparation for Sunday's Communion. So when the Church in Italy established the Ember Days as substitutes for surviving pagan agricultural observances, it was natural that these three days should be used. From Italy the Ember Days spread through the Western Church. They are not observed in the East.

• *Who was John Ellerton, the hymn-writer?*

John Lodge Ellerton (1801-1873) was a descendant of an ancient Irish family which had moved to England. He assumed the name of Ellerton in 1845. He was a master of arts of Brasenose College. He began to compose while at Oxford and studied counterpoint at Rome under Terzani, but he was never a professional musician. The volume of his musical work is surprising for an amateur: one oratorio, 14 operas, six symphonies, 61 glees, 65 songs, and 54 string quartets, beside 47 other musical compositions of varied sorts. He will probably be more remembered for his poetry than for his music. There are nine of his poems in the hymnal, but not one of his tunes.



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FIRST SUNDAY AFTER EASTER

GENERAL

CONVENTION

Prayer

A prayer for the General Convention has been authorized by Bishop Hart of Pennsylvania, and Church people everywhere are urged to use it regularly, both in public services if authorized by other bishops and in private devotions.

Almighty God, who alone canst quicken thy servants to hear thee and obey, we pray for all bishops and deputies to the General Convention and delegates of the Woman's Auxiliary of this Church, that they may be cleansed by thy Spirit from all unworthiness. Give them a world of vision of the mission of thy Church; grant them patience and insight, faith and obedience to thy holy will, that being themselves led by thee, they may by thy Spirit lead thy people on from strength to strength in the work of thy Kingdom; through Jesus Christ thy Son, our Lord. Amen.

Special Train From Chicago

The Pennsylvania Railroad will run a special train from Chicago to Philadelphia for General Convention deputies. Bishop Conkling of Chicago announced that the train will leave Chicago at 10:00 P.M., Sunday, September 8th, arriving in Philadelphia about 3:30 P.M., the next day. He said also that the arrangement can operate either as a special train or as extra cars on regular, scheduled trains.

Deputies and others who come from the West or the Chicago area may make arrangements through the Diocesan Office, 65 East Huron St., Chicago 11, Ill., for reservations on the Chicago special.

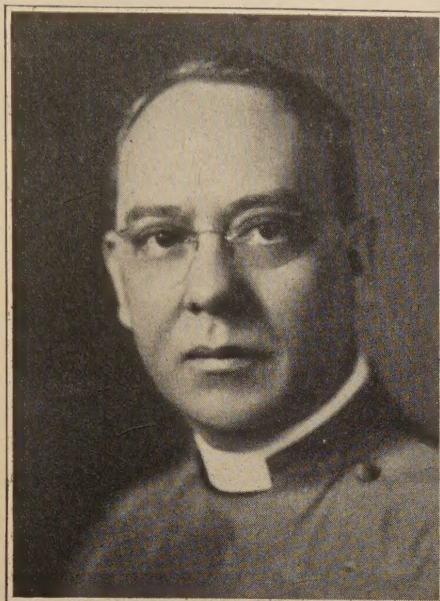
WORLD COUNCIL

Agenda of First Meeting

The role of Churches in helping to reshape world order will be stressed at the 1948 assembly which will formally launch the World Council of Churches, according to the Rev. Nils Ehrenstrom, director of the Council's Study Department in Geneva. He said the tentative theme of the assembly will be: "The Order of God in the Present Disorder of Man."

"The release of atomic energy has brought us the pressing question as to what kind of world organization Christian groups should support in order to avoid the Scylla of a suicidal atomic war and the Charybdis of a world dictatorship," Mr. Ehrenstrom declared.

Other matters scheduled to come before the international meeting will be Church



BISHOP DEWOLFE: *He signed the majority report of the committee on the compulsory retirement of bishops with reservations. [See editorial.]*

responsibilities in social, economic, and humanitarian fields, and in supporting the rights of oppressed racial minorities.

In addition to discussing specific economic and social problems, the 1948 assembly will study "the whole question of the fabric of social living and man's outlook on life, in view of the fact that the orientation of all contemporary civilization is at stake."

Other main subjects on the agenda, Mr.

Ehrenstrom announced, will be the "replacing of traditional ways of Christian teaching with a newer evangelism," and the "nature of the universal Church as an expression of the will of God." [RNS]

EPISCOPATE

New York Chancellor's Opinion
On Compulsory Retirement

When the committee of the House of Bishops published its majority and minority reports on the compulsory retirement of bishops at the age of 72 [L.C., March 24th], G. Forrest Butterworth, chancellor of the diocese of New York, gave the following opinion of the reports to Bishop Manning of New York. The Bishop in turn has sent copies of Mr. Butterworth's opinion to all of the bishops of the Church.

I have read with some care the majority and minority reports of the Committee to Consider the Compulsory Retirement of Bishops.

The majority "opinion" (which expresses no opinion on the controversial issues) opens with a quotation from the resolution under which the Committee was appointed. It states clearly the opinion of the House of Bishops that "more thorough inquiry and careful consideration" is required than in the case of a voluntary resignation and, in the third whereas, it refers specifically to two questions, first, whether the constitutional amendment is retroactive, and secondly, whether it unwisely or unjustly infringes upon the autonomy of the diocese. The resolution itself directs the appointment of a committee "whose duty it shall be (a) to consider and give judgment as to the questions referred to above. . . ."

The committee appears to recognize that this duty has not been discharged by opening its report with an express avoidance, stating that "it is not necessary for it [the committee] to advise the House on the second and third preambles [including the questions above-mentioned] since the subject of compulsory retirement at 72 was discussed and acted upon by General Convention in two consecutive meetings resulting in adoption of Section 7 of Article II of the Constitution."

Had the two questions mentioned actually been determined by General Convention, there would naturally have been no occasion for the appointment of a committee. The divergence of views expressed by the chancellors who were consulted by the Presiding Bishop and by many of the clergy and laity of the Church testify eloquently to the fact that there was no determination of these questions by the General Convention—a proposition which is confirmed by the contradictory statements and votes in the House of Bishops at the time of the Convention. Any hopes which may have been entertained by the House of Bishops that the questions men-

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tioned would receive "thorough inquiry and careful consideration" by the committee which would consider them and "give judgment as to the questions referred to above" are doomed to disappointment.

I note also that although frequent reference is made in the resolutions of the House of Bishops appointing the committee with respect to the protection of the interests of the bishop concerned, the proposed canon goes as far as possible to deprive the bishop concerned of such safeguards as might easily be assumed to exist, including those suggested in the minority report. The majority report then begins with the second function delegated to it by the House of Bishops, that is, the drafting of a canon, and proceeds to assume without reasoning or argument that the many controversial points of construction which have been raised regarding the canon have all been resolved against the bishop in question merely by the adoption of the very ambiguous language of Section 7 of Article II of the Constitution.

Although the report takes the form of recommending a proposed canon, it will be noted that the committee, probably realizing that its recommendations rest upon a weak foundation in view of its plea "to be discharged from consideration of item (a)," has emasculated its recommendation by the statement that "our proposed amendments to the canons, if adopted, will make clear how the General Convention interprets Section 7 of Article II." In other words, the committee avoids consideration of the two principal questions referred to it and presents a canon with the suggestion that if adopted, it will serve as an interpretation by the General Convention of Section 7 of Article II. That is, of course, true just as it would be true that the interpretation of General Convention might be ascertained by the adoption of a wholly different canon on the same subject, but the result which it accomplishes is to shift from the committee to the General Convention all of the controversial questions involved—a result which could hardly have been contemplated by the House of Bishops. Certainly there is nothing in the majority opinion (beyond its mere assumption) which would support the propositions that the section is retroactive, or that it applies to bishops who attained the age of 72 prior to its adoption, or that the resignation must be submitted to the House of Bishops and only to that House, or that the acceptance of the resignation is mandatory. All that can be said is that if by some means other than the report these assumptions can be justified, the language of the proposed canon is appropriate to carry them into effect. The concrete proposals in the form of a canon serve merely to place all of these controversial questions on the agenda for the General Convention and throw no new light whatsoever on the subject.

COMMENT ON MINORITY REPORT

The minority opinion is helpful in that it frankly recognizes that questions of interpretation and intent exist, and that it is not possible to dismiss them with the easy assumption on which the majority opinion is based. It recognizes, for example, that the body to which the resignation is to be tendered is debatable; that the acceptance is not necessarily immediately mandatory; and that the language relating to a bishop "upon attaining the age of 72" is not necessarily the equivalent of the phrase "having attained the age of 72."

In my opinion it is more realistic, and also more conscious of the interests of the diocese and of the bishop concerned, than the majority report in that it recognizes the practical consequences of an arbitrary rule

which it seeks to mitigate by a possible extension of three years, and by giving the diocese a vote, and by providing for a "negotiating committee."

If the theory of the minority opinion is valid, however, it would not seem to be necessary to confine the optional period after the attainment of 72 to three years. If the question is fundamentally one of the fitness, mental and physical, of the bishop concerned, there would seem to be no more reason for compelling acceptance of the resignation at 75 than at 72.

I cannot feel that the majority opinion has solved the problems involved. Evidently the matter will have to be discussed and decided by the General Convention, where I hope the controversial questions involved will be considered and debated much more fully than in the report of the Committee.

G. FORREST BUTTERWORTH,
Chancellor, Diocese of New York.

RURAL WORK

"Grass Roots" Training

Plans for the second year of "grass roots" training for candidates for the priesthood were made in Kansas City, Mo., early in April, when state and national leaders of the Church met in the office of Bishop Spencer of West Missouri in Grace and Holy Trinity Cathedral.

The program will bring six seminarians, who have completed their second year of a three-year course, and six women graduate students for orientation in the life of country and small towns as a preparation for religious work in rural areas.

The men and women will see farm work first-hand and will take part in some of it. They will participate in the general activities of the smaller towns in the diocese of West Missouri and in Kansas.

In Kansas City for the conference were Bishop Fenner of Kansas; the Rev. Clifford L. Samuelson of New York, associate secretary of the National Council's Division of Domestic Missions, in charge of rural work; the Rev. Francis Allison, of Belvidere, N. J., a Church specialist in rural work; Miss Florence F. Pickard, Fairbury, Neb., director of religious education for the diocese of Nebraska; and W. A. Cochel, a layman and agricultural adviser of the *Weekly Kansas City Star*.

"The program for the summer," the *Star* reported, "is another step in the plans adopted a year ago to qualify Episcopal ministers for work in town and country by giving them practical experience with the life and problems of the people they will serve, as a part of their fundamental training. Even the women students, who will become specialists in various phases of Church activity, will go into the fields, gardens, and homes in the areas to which they are assigned, working with men, women, and children.

"In addition to giving the workers a close view of town and country life," Bishop Spencer was quoted, "the ministers will not be thrown into what may appear to be a discouraging situation in a small town when they finish their seminary work and formally enter the ministry. With the practical training, they will enter a community familiar with the needs and will be

able to work out and develop a constructive community program centering in the Church."

"The goal is to promote the growth of the Church in smaller areas, whereas now most of its membership is centered in larger towns and cities."

Rural Life Sunday

"Trustees of God's Bounty" is the theme for this year's observance of Rural Life Sunday, May 26th, according to the announcement from Dr. Henry S. Randolph, chairman of the Committee on Town and Country of the Home Missions Council of North America, the Federal Council of Churches, and the International Council of Religious Education.

First observed in 1929, at the suggestion of the International Association of Agricultural Missions, Rural Life Sunday programs are held either on Rogation Sunday, the fifth after Easter, as this year, or on some other Sunday in the spring. The purpose of the day is explained in the folder prepared for this year's observance:

"Rural Life Sunday is a day set apart for emphasizing the meaning of Christianity for rural life; for the invocation of God's blessing upon the seed, the fruits of the soil, and the cultivators of the earth; and for the consideration of justice for agriculture and the spiritual values of rural life."

RELIEF

Report on Foreign Church Aid

At a recent meeting of the National Council's Committee on Aid to Sister Churches, the second quarterly installment of the Church's contribution was approved and has since been forwarded. The amount, \$154,170, makes the total gift so far this year \$308,340.

Of the current installment, \$95,000 is given through the Commission on World Council Service (World Council of Churches) and \$40,000 through the Church Committee for Relief in Asia. Relatively small amounts were designated by donors and disbursed in accordance with the designation.

Other agencies sharing in the gift included the International Missionary Council, American Bible Society, YMCA War Prisoners' Aid and Chaplaincy Commission, American Friends Service Committee, YWCA World Emergency Fund, World's Student Christian Federation, Indusco, and the Episcopal American-Japanese Student Scholarship Aid.

The gift is made partly from the Reconstruction and Advance Fund, partly from the Presiding Bishop's Fund for World Relief, and partly from the National Council budget item for world relief.

Bishops Urge Voluntary Rationing

In the East, Bishop Dun of Washington warned Americans of the danger of losing moral leadership and undermining their power for peace if citizens act like "selfish gluttons in a hungry world." He expressed

ne opinion that "all good Americans will support the government and will discipline themselves in every measure that will release more of our abundant food supply to help our hungry brothers in Europe and Asia."

In the West, Bishop Dagwell of Oregon asked Church members to eliminate refreshments at parish gatherings, in order to speed relief to starving countries. "I suggest," said the Bishop, "that rigid economy be observed when meals are served at church gatherings." [RNS]

LAYMEN

NCC Chicago Dinner

With the completion this week of plans for the midwest dinner of the National Council of Churchmen, to be held on the evening of May 30th, in the Gold Room of the Congress Hotel, Chicago, invitations are being sent to the organization's full membership and to all parishes in the Chicago diocese.

Acceptances have been received from many bishops and it is expected that the ballroom of the hotel will be taxed to its capacity, if the interest aroused by the first announcement is maintained.

Speakers at the dinner, in addition to Dr. Clark G. Kuebler, president, will be the dean of the law school of the University of Chicago, Wilber G. Katz; Edward H. Gushee, assistant to the chairman of the board of directors, the Detroit Edison Company; and V. Y. Dallman, editor and publisher of the *Illinois State Register*, of Springfield. Dr. Katz's subject will be "Education and Controversy" and Mr. Dallman's, "Rights and Duties of a Grass Roots Layman." Dr. Kuebler and Mr. Gushee will announce their subjects later.

Reservations may be made by telephone or by mail to the organization's Chicago offices in the Merchandise Mart.

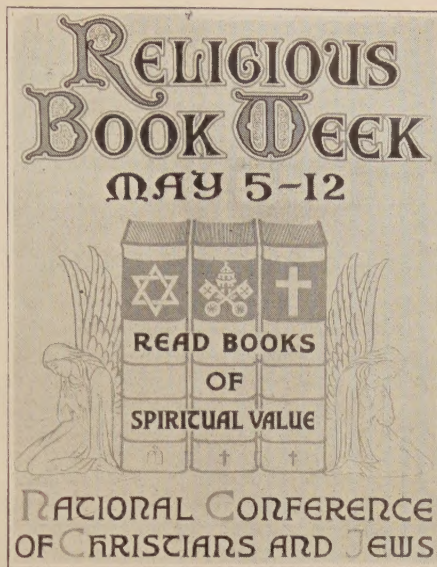
UNITY

Virginia Faculty Seeks Action

The faculty of the Virginia Theological Seminary, acting as such, has made public a statement expressing the view that "General Convention should declare that 'Presbyterian ministers ordained prior to the date of union [with the Presbyterian Church in the USA] are to be recognized as effective ministers of the Word and Sacrament, having equal standing in the united Church with Episcopalian clergymen.' The faculty does not say whether the presbyterate is to be considered equal with the episcopate or the priesthood.

Dean A. C. Zabriskie, whose name leads the list of eight signers, is a member of the Commission on Approaches to Unity.

Disclaiming knowledge of the recommendations to be made by the Commission in its report to General Convention, the Virginia faculty interprets the disappearance of the episcopate from Reformed Christianity as caused by "historic necessity." It suggests that a vote on this subject would be a judgment by General Convention as to whether the Reformation was in accordance with God's will.



RELIGIOUS BOOK WEEK POSTER

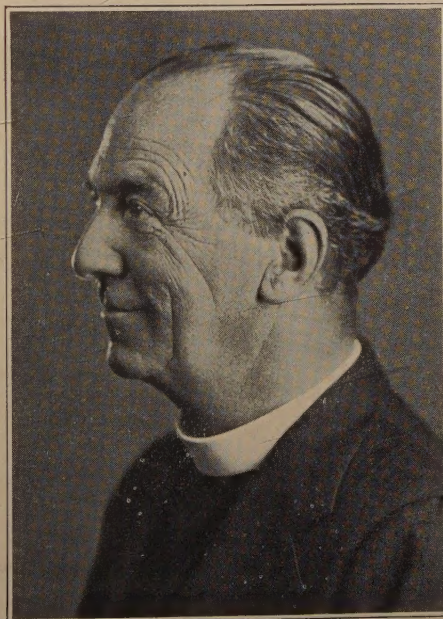
SPIRITUAL HEALING

St. Luke's Director on Tour

Under the direction of the Rev. John Gaynor Banks, the Fellowship of St. Luke is promoting a campaign for "spiritual therapy" in the Church. Such therapy, according to Fr. Banks, includes more than the elementary idea of "faith healing" formerly presented through Church societies and evangelists; it is "spiritual healing *plus*." The fellowship is taking account of the new demand, according to him, for a therapy that will link together the Church and the many scientific forces at work for the cure of man's maladies.

Fr. Banks has defined the term:

"SPIRITUAL THERAPY includes all regular ministrations offered to sick people in the name of Christ and His Church. It includes most definitely the work of hospital chap-



FR. BANKS: "Spiritual therapy" links religious and scientific forces.

lains, pastoral psychologists, and qualified visitors, as well as the more sacramental ministries of the laying-on of hands with prayer, anointing with holy oil, and other healing agencies taught in the Gospels and practiced in the Christian Church throughout its history."

Fr. Banks has recently made a special study of psychosomatics in collaboration with a physician who makes this his vocation.

On April 7th Fr. Banks began a mission of spiritual therapy at Christ and St. Luke's Church, Norfolk, Va. From April 14th to 19th he presented a similar mission at the Church of the Saviour, Philadelphia, Pa. On April 28th he will begin a five-day mission at the Church of the Heavenly Rest, New York, N. Y.; and on May 5th, for five days, he will be at the Church of St. Stephen and the Incarnation, Washington, D. C.

Health and Help Center Closed

The Life Abundant Center in Black Mountain, N. C., has been closed by the Rev. Robert B. H. Bell. Over 2,000 persons sought both spiritual help and health at the center, and many went away greatly improved. The Rev. Mr. Bell has moved to Sierra Madre, Calif., where he will act as a consultant on Christian psychology and spiritual healing. He has plans to engage in missions for the Life Abundant Movement this fall.

EVANGELICALS

EEF Speakers Announced

Arrangements for speakers have now been completed for the central conference of the Episcopal Evangelical Fellowship to be held in Louisville, Ky., May 7th and 8th. [L.C., April 14th.]

Bishop Scarlett of Missouri, a member of the Commission on Holy Matrimony, and the Rev. Dr. Oscar Seitz, professor of New Testament at Bexley Hall, will be the speakers on the subject of the proposed revision of the Marriage Canon. Dean Emerson of Trinity Cathedral, Cleveland, Ohio, will preside.

The Rev. Dr. Sherman E. Johnson, a member of the Unity Commission and professor of New Testament at Episcopal Theological School, and the Rev. Charles D. Kean, rector of Grace Church, Kirkwood, Mo., will be the speakers on the subject of Church Unity with the Presbyterians. Dean Sweet of Christ Church Cathedral, St. Louis, Mo., will preside.

Bishop Hines, Coadjutor of Texas, will preside at the session on "The Place of the Evangelical in the Church." The speakers at this session will be the Rev. Dr. J. Clemens Kolb, chaplain of the University of Pennsylvania and national secretary of the Fellowship, and the Rev. William Marmion, rector of St. Mary's-in-the-Highlands, Birmingham, Ala.

Bishop Tucker of Ohio and the Rev. Dr. Frank Caldwell, president of the Louisville Presbyterian Seminary, will be the speakers at the conference dinner, at which Bishop Clingman of Kentucky will preside.

ENGLAND

Church Publicity Work Begun

The commission set up by the Church Assembly in London to review the whole field of Church publicity has settled down to work. It is a small body under the chairmanship of Kenneth Grubb, the youthful president of the Church Missionary Society, who was head of the overseas section of the Ministry of Information and who is a leading authority on religious affairs in Latin America.

Members of the commission are Dr. Wand, Bishop of London, the Rev. C. B. Mortlock, chairman of the Assembly's press organization, Colonel Oldham, chairman of the Press and Publications Board, Henry Martin, editor-in-chief of the Press Association, and Claude Simmonds of the Board of Trade.

It is expected that the Archbishops of Canterbury and York will give evidence before the commission, which expects to complete its investigation in nine months. It will take up the question of newspaper advertising for evangelism and the use of radio, television, movies, and the stage. Its work is closely connected with the report of the Commission on Evangelism entitled "Towards the Conversion of England," which has been a big seller in England and is to be published in America shortly.

Church Not a Convenience

Dr. Kenneth Kirk, Bishop of Oxford, has addressed some plain words to the large numbers of people who behave as though the Church existed for their personal convenience. Writing on the terms of admission to Baptism and Holy Communion in the rubrics and canons of the Church of England, he says: "Those who rebel whenever the Church says 'No' to them, regardless of the grounds there may be for such refusal of privileges in their case, are in effect treating the Church as though it were a department store. They think of themselves as entitled to ask over the counter for anything they may need or desire; and if it is in stock, they hold that it is the duty of the salesman to let them have it without demur, and certainly without any inquiry as to their worthiness to enjoy the privilege demanded."

The Bishop goes on to point out that the Church "is not merely a channel of God's grace to the individual," but is also "the body of Christ." Only those, he says, "who adhere to the body, only the branches that remain in the vine, can expect the steady outpouring of supernatural gifts."

Cowley Fathers Celebrate Jubilee

The Society of St. John the Evangelist, popularly known as the Cowley Fathers, founded by Fr. Benson in 1865 for the cultivation of a life dedicated to God according to the principles of poverty, chastity, and obedience, will celebrate the jubilee of the mother church of the Order at Oxford on the patronal festival, May 6th. The Bishop of Labuan and Sarawak, an associate of the Society, will preach at

the High Mass, and the Bishop of Oxford will preach on May 12th. Independent congregations of the Society established in the United States and in Canada have sent warm greetings on the jubilee to England.

EGYPT

Schedule Coptic Church Election

Four thousand electors will choose between three candidates nominated for the vacant post of Patriarch of the Coptic Church, Egypt's oldest Christian body, in elections scheduled to take place May 10th.

The candidates are: Bishop Anba Yousab, former Acting Patriarch; Athanasius Al Mikraki, head of the Mikraki monastery in Upper Egypt; and David El Makari, holder of a Ph.D. degree from Fuad el Awel University in Cairo, author of many books on religion and law, and inventor of a typewriter for the Coptic language. [RNS]

CHINA

Treasurer Appointed

Charles P. Gilson, a member of St. Matthew's parish, Evanston, Ill., has been appointed treasurer of the China Mission. He expects to sail for China in the early fall.

Mr. Gilson has been a vestryman, senior warden, and a member of the council of advice of St. Matthew's. He is a member

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publishers and the accounts are audited annually by a Certified Public Accountant.

European Children

| | |
|--|------------|
| Previously acknowledged | \$2,331.07 |
| Anonymous | 25.00 |
| St. John's Epis. Church School, Milwaukee, Wis. (for English children) | 10.00 |
| Mrs. J. A. Sherman | 5.00 |
| J. F. H. | 5.00 |
| "In Memory of M." | 3.00 |
| Y.P.F. of Christ Church, Herkimer, N. Y. | 2.00 |
| | \$2,381.07 |

Children in France

| | |
|-------------------------|------------|
| Previously acknowledged | \$4,353.18 |
| Virginia L. McCutcheon | 8.00 |
| Mrs. E. D. Mohr | 8.00 |
| Anonymous | 5.00 |
| Anonymous | 5.00 |
| | \$4,379.18 |

China Relief

| | |
|--|----------|
| Anonymous | \$ 25.00 |
| St. John's Epis. Church School, Milwaukee (for children) | 10.00 |
| Mrs. J. W. Reese | 10.00 |
| A. E. Jackson | 10.00 |
| A Thank Offering, Rev. and Mrs. L. Fitz-James Hindry | 10.00 |
| Anonymous (for children) | 5.00 |
| "In Memory of M" (for children) | 3.00 |
| | \$ 73.00 |

Presiding Bishop's Fund

| | |
|--------------------------|---------|
| In Memory of Louis Bryan | \$ 7.50 |
|--------------------------|---------|

of the Canterbury Association, served for a time as a member of the diocesan council, and as chairman of the diocesan field department.

In 1945 Mr. Gilson entered the American Red Cross military welfare department. He was attached to the 32d Division in the Philippines and Japan. This year he resigned from the Red Cross and returned to America.

Salary Increases

Bishop Craighill of Anking, China, has reported that at the meeting of the House of Bishops of the Chinese Church in Shanghai, the bishops of the dioceses which are missionary districts of the American Church agreed on a new scale of salaries for the Chinese staff. The schedule adjusts salaries to the price of rice.

The Bishop gives as an example the newly adjusted salary of a Chinese priest, English-educated, with a wife and four children. He has a basic salary of \$100 a month in Chinese national currency, a bonus of \$40,000, a rice bonus for two adults of \$17,280, a rice bonus for four children of \$51,840. Thus his total monthly income is \$109,220 in Chinese currency.

Lest Church people here should imagine that workers in China are extravagantly overpaid, Bishop Craighill explains that in American money this amounts to \$55 a month.

GERMANY

Pastor Niemoeller Heads Council

Pastor Martin Niemoeller has been elected president of a newly-formed executive council representing Confessional elements in the reconstructed Evangelical Church in Germany.

The council, which will represent more than 1,000,000 Confessionalists in areas composing the old state of Hesse-Nassau, was formed after a three-day session in Frankfurt of the Confessional Synod, created in 1933 to oppose attempts of the Nazis to control the Church.

The new group will have responsibility for implementing Church reforms recently demanded by Confessional leaders, including measures for a more thorough denazification of the German Church. Its first test of strength is expected to come on April 28th when new Church elders are elected.

Addressing the synod meeting in Frankfurt, Pastor Niemoeller attacked what he described as the tendency among Germans to evade the issue of their guilt for the sins of the Nazi regime. [RNS]

NEW ZEALAND

College Warden Appointed

The Rev. R. E. Sutton, at the present time the warden of St. Barnabas' College, Adelaide, has been appointed warden for St. John's Theological College, Auckland, by the board of trustees.

Aldous Huxley and C. S. Lewis

Novelists of Two Religions

By Chad Walsh, Ph.D.

Department of English, Beloit College, Beloit, Wisconsin

THERE are four ideologies with sufficient appeal to enlist a respectable amount of support from writers in the English-speaking world today.

The first is what I shall call—for lack of a better term—the Established Religion. This is an amorphous blend of many ideas and attitudes, varying considerably according to the education and sophistication of the individual. In its more popular forms it includes these articles of faith: Man is naturally good; the

intellectuals. The two world wars, with their revelation of the diabolic depths of human nature, gave the lie to the pretty picture of man's essential goodness, and the irrational nature of Naziism destroyed the cozy illusion that the struggle for survival and bread is the only explanation of human actions.

The mood of the intellectuals is sharply reflected in the book stores. As usual, the publishers' lists are ahead of the Gallup Poll. Most of the leaders of the Established Religion are dead or in their old age. H. G. Wells has lost his optimism, and John Dewey is fighting a rearguard action.

The second ideology, Marxism, is perhaps stronger than ever with the man in the street. The military prestige of the USSR and a vague "wave-of-the-future" feeling have reinforced the appeal of the Marxist criticism of capitalistic society. But among the intellectuals, Marxism is weaker—or at least more divided and confused—than it was during the Popular Front period in the 'thirties. The Berlin-Moscow Pact of 1939, which converted World War II into a struggle of rival imperialisms, and the German attack on the USSR in 1941, which changed World War II into a show-down between democracy and fascism, left the heads of many fellow-travelers swimming. The Marxist movement has become so thoroughly identified with one nation that any Marxist treads a lonely path if he tries to avoid fixing his eyes on the USSR as the New Jerusalem. Such is the case of Arthur Koestler, whose book, *The Yogi and the Commissar*, is the product of his dilemma: he studied Russia at first hand and emerged with the conviction that Marxism is perverted and half-abandoned there; now he finds himself in a political vacuum, trying to be a Marxist without being a Russophile, and bitterly cursed by all the Marxists who equate loyalty to Marxism with loyalty to the USSR.

The Established Religion, then, has declined in the favor of the intellectuals because its optimistic picture of human nature has not been borne out by the facts, and Marxism has declined for very much the same reasons: the Marxist Russians have turned out to be human beings, very much like our neighbors on Main Street. In both philosophies, the understanding of human nature was too shallow and too external.

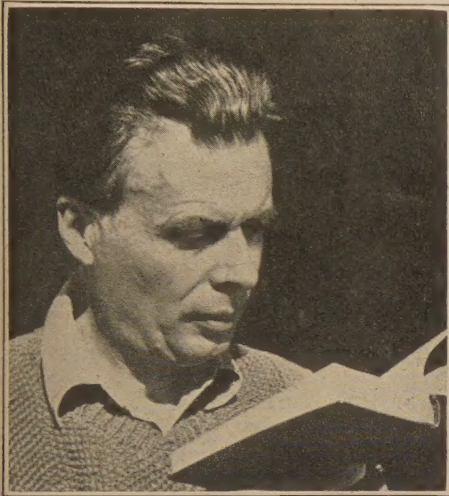
REVOLT AGAINST SECULARISM

In the revolt against the two secular philosophies and their superficiality, two religious movements have come to the fore: the "Perennial Philosophy" and Christianity.

The Perennial Philosophy—a term coined by Leibniz and popularized by Aldous Huxley—is "the metaphysic that

recognizes a divine Reality substantial to the world of things and lives and minds; the psychology that finds in the soul something similar to, or even identical with, divine Reality; the ethic that places man's final end in the knowledge of the imminent and transcendent Ground of all being."¹

Described by Aldous Huxley as the "Highest Common Factor" in all theologies, the Perennial Philosophy has reached its highest development in India. There have been plenty of European mystics of



Willard.

ALDOUS HUXLEY: Man "ordinarily dies in time to avoid becoming an ape."

evil in life is a result of environment; history is the record of how man has gradually progressed toward individual and social perfection; science is the means whereby every variety of truth can be discovered, and is also the source of the techniques which will make utopia possible in the near future.

The Established Religion is often agnostic in its metaphysical assumptions; more often it is simply too earth-and-man-centered to care. Occasionally it acquires vaguely theological trimmings: a life-force or emergent God is thrown in for good measure, or the language of Christianity is used poetically to express some of its ideas.

The man in the street is still largely faithful to the Established Religion. The influence of such major prophets as H. G. Wells and John Dewey is by no means spent. New frontiers are still being conquered. The appeal of the Established Religion is especially strong among people who have risen in the educational scale, and are wide eyed with wonder at the ideas that were the latest thing 50 years ago.

Despite its continued appeal to the general public, the Established Religion is beginning to lose ground with the intel-



C. S. LEWIS: "There's no good trying to be more spiritual than God."

the Perennial Philosophy type within the Christian tradition, but the philosophy, taken by itself, still has rather an exotic flavor to a non-Asiatic. The number of its followers is certainly very small in England and America. The small group, however, includes some distinguished names. In addition to Huxley, there is the British poet and novelist, Christopher Isherwood (W. H. Auden's collaborator in days gone by), as well as Gerald Heard.

Christianity, of course, has never lost its statistical hold on the man in the street, but the figures on Church membership are no guide to the actual extent to which it occupies the place of first loyalty in the minds and hearts of church-goers. Undoubtedly many nominal Christians are actually followers of the Established Religion, and undoubtedly Christianity has, for the last 50 or 75 years, been losing many of its most intelligent followers to the rival faiths. Only in the last decade has the tide turned to any considerable extent among the intellectuals.

As a sign of the renewed interest in religion, consider the case of two of the most brilliant British writers, who have

¹Aldous Huxley, *The Perennial Philosophy*, Harper & Brothers, 1945.

deliberately taken that art-form-of-all-work, the novel, and turned it into a medium of religious propaganda. The fact that two intellectuals of their standing do this at all is amazing to anyone familiar with the intellectual climate of the 'twenties and 'thirties; a comparison of the two novelists is worth while as a means of bringing out the likenesses and dissimilarities of the two religions that seem destined to compete for the favor of the intellectuals and ultimately for the loyalty of the man in the street: the Perennial Philosophy and Christianity.

APOSTLE OF THE PERENNIAL PHILOSOPHY

Aldous Huxley, the grandson of Thomas Henry Huxley, could have been a brilliant biologist like his elder brother, Julian, but he chose instead to become a writer and eventually an apostle of the Perennial Philosophy.

In Huxley's early novels he seemed to take a sardonic pleasure in analyzing human nature in terms of glands and the neural system; there was much of the misanthropic scientist and little of the future prophet. His characters were so uniformly unlovable that few of his readers, 20 years ago, could have suspected that he would ever esteem humanity enough to think it worthy of salvation from its baseness.

And yet, in the very intensity of Huxley's loathing for human baseness there was implied a despairing sense of what man might be but was not. Like Swift, when he wrote *Gulliver's Travels*, Huxley lashed out savagely at humanity because it did not know its own potentialities.

As early as 1931 the ideas of the later Huxley can be seen taking shape. In his *Music At Night and Other Essays*,² he comments on the decline of faith in Christianity, progress, and humanitarianism, and points out the growth of a skeptical frame of mind which finds it difficult "to believe in anything but untranscendental realities." Huxley goes on to say:

The modern emphasis is on personality. We justify our feelings and moods by an appeal to the "right to happiness," the "right to self-expression." . . . In other words, we claim to do what we like, not because doing what we like is in harmony with some supposed absolute good, but because it is good in itself. A poor justification and one which is hardly sufficient to make men courageous and active. And yet modern circumstances are such that it is only in terms of this sort of "idea" that we can hope successfully to rationalize our emotional and impulsive behaviour. . . . Whether such rationalizations are as good, pragmatically speaking, as the old rationalizations in terms of transcendental entities, I do not know. On the whole, I rather doubt it. But they are the best, it seems to me, that the modern circumstances will allow us to make.

In the same collection of essays Huxley expresses certain misgivings about the utopian society of the future. "The law of diminishing returns holds good in almost every part of our human universe," he says, and cites the sad case of the man who reaches his maximum of contentment with three-quarters of a bottle of Burgundy, and then steadily declines in happiness as

he progresses from bottle to bottle. Huxley then applies the same principle to education, democracy, and travel, and concludes that the chances of increased happiness in a scientific utopia are not encouraging. This theme, of course, finds its brilliant expression in the novel, *Brave New World*, which came out in 1932 and describes a society so utopian that the inhabitants while away their boredom by a liberal use of harmless narcotics.

It is only in the last five years, however, that Huxley has become thoroughly won over to a "transcendental" ideal and has set out to win converts.

The Perennial Philosophy is Huxley's most systematic presentation of mysticism, but for the benefit of readers who want their religion sweetened with a little fiction he has written two novels which are actually glorified tracts: *After Many a Summer Dies the Swan*³ (1939) and *Time Must Have a Stop*³ (1944).

The first of these two novels is ostensibly the story of an American millionaire who hires a brilliant young doctor to discover for him the secret of eternal life (on earth). The quest leads to the basement of an English country house, where a two-centuries-old nobleman and his equally aged mistress are discovered in excellent health, thanks to a special diet; the only inconvenience is that they have meanwhile turned into apes. (Man is a case of arrested development; he ordinarily dies in time to avoid becoming an ape.)

"LIBERATION"

The real hero of the novel is Mr. Propter, who engages the other characters in long philosophical discussions. "Actual good is outside time," he states, and defines the ideal of liberation: "liberation from personality, liberation from time and craving, liberation into union with God."

Mr. Propter seems to despair of any large-scale efforts to benefit mankind. He is working on a grass-roots basis by organizing a small farming community of Okies in California, and hopes to perfect a machine for utilizing sun-power so that the group will be largely independent of the mass-production world outside.

Time Must Have a Stop is written with perhaps more charity and compassion than any of Huxley's other novels. Even when he describes characters that represent everything he loathes, the tone is one more of pity than contempt.

As in the earlier novel, there is a perennial philosopher (Bruno) to provide comments and exemplify the mystical way of life. But he occupies less space than did Mr. Propter, and Sabastian, the hero, plays more than a nominal rôle. Actually, the novel is the story of his growing up from adolescence, and the experiences that finally lead him into becoming a mystic.

One of the most memorable passages in the book describes the experiences of Uncle Eustace, who dies of heart failure after a life of wine, women, and song. Huxley reaches a new height of poignancy as he pictures the way the man's soul struggles against losing its identity in the Infinite, and prefers instead to cherish cheap memories of mistresses and cigars as a means of preserving personality.

C. S. Lewis, who lectures on medieval English literature at Oxford, is so well known for *The Screwtape Letters* that people forget he has written more than half a dozen other books, all designed to win converts to Christianity.

Lewis' life-story, on the surface, seems familiar enough. He turned from Christianity at fourteen, and returned to it when about thirty. The unusual thing about Lewis is the fervor with which he threw himself into the business of winning converts, and the amazing literary skill and versatility he could summon to his aid. Thanks to his urbane style, clarity, sense of humor, and psychological acuteness, he has become perhaps the most effective Christian apologist among the unchurched and skeptical.

INTERPLANETARY CHRISTIANITY

Lewis' three interplanetary novels are probably the least noticed of his books, and they are also the ones in which his mission is least obvious. But the purpose is there, none the less. Superficially, the novels are tales of flitting from one planet to another, but they add up to a picture of the universe which presupposes Christianity.

The first of the three novels, *Out of the Silent Planet*,⁴ describes life on the planet Mars. Ransom, a Cambridge philologist, arrives on Mars via space-ship and discovers three species of rational beings, living in such harmony together that they have no concept of war and no word for "bad"; their nearest equivalent is "bent." The inhabitants of the planet all worship the same God that Christians worship on the Earth.

The second novel, *Perelandra*, describes Ransom's adventures on Venus. He is transported there by supernatural means, having been summoned to save the Adam and Eve of the planet from the machinations of the Devil. The latter is operating through a half-demented scientist, Weston, who travels to Venus in his space-ship and spends the greater part of the book trying to induce the new Eve to violate the one direct prohibition that God has imposed on her and her husband (they must not spend the night on fixed land—their usual habitat is a paradisaical floating island). Ransom eventually emerges victor, though only after he abandons words and relies on his fists. Mankind on Venus is thus spared the calamitous consequences of a Fall and Original Sin.

The book ends on a strong eschatological note. Ransom is given to understand by the Adam of the planet that the long isolation of the Earth (the tutelary spirits of the other planets have drawn a *cordon sanitaire* around it) is coming to an end, and the show-down between good and evil can be expected at any time.

The show-down comes in *That Hideous Strength*.⁵ The forces of evil have organized the N.I.C.R. (National Institute of Coördinated Research) and plan through its appeal to the utopian dreams of people

⁴The Macmillan Company, N. Y.

⁵This book is due to be published shortly. The Macmillan Company was kind enough to furnish me a set of proofs so that I could discuss it in connection with the earlier novels.

²Doubleday Doran & Company, Inc., N. Y.

³Harper & Brothers, N. Y.

to gain control first of England and then of the whole world. Hell is trying to incarnate itself on Earth. It very nearly succeeds, but ultimately the victory is won by forces of good under the leadership of Ransom—aided by Merlin, who has emerged from his state of suspended animation. The end of the novel is strongly reminiscent of the Book of Revelation.

CONTRASTS

If we compare the propagandistic novels of Huxley and Lewis, it is clear that Huxley is the more forthright of the two writers. He uses the familiar technique of the *roman à thèse*: creates a plot which provides enough action to give the characters a chance to utter the sentiments he wants to put across.

Lewis has his characters do very little preaching or philosophizing. He drives home his message in a more subtle way: by creating a picture of life on the different planets which makes no sense unless Christianity is true, and by making the picture so sensuously real that it is difficult to put down one of his novels and dismiss it as "mere escape fiction."

There is one striking agreement between the two authors. Both are in violent revolt against the current worship of science and the cult of inevitable progress. Huxley regards science as good, bad, or indifferent, depending on how it is used, and he seems to think that at present it is merely making the road to true spiritual progress harder for the average individual. Lewis sees science as something not objectionable in itself but easily perverted to demonic ends.

The most striking difference between Huxley and Lewis is their attitude toward the material world and the human body. So far as I know, Huxley has never written a book in which sexual love was described in a sympathetic way, and one suspects that his disgust extends to all matter. In *The Perennial Philosophy*, when discussing the story of the Fall, he says:

To be adequate to our experience the myth would have to be modified . . . it would have to make clear that creation, the incomprehensible passage from the unmanifested One into the manifest multiplicity of nature, from eternity into time, is not merely the prelude and necessary condition of the Fall; to some extent it is the Fall.

Lewis on the contrary, evidently believes with the late William Temple that "Christianity is the most materialistic of all religions." Discussing the Sacraments in *The Case for Christianity*,⁶ Lewis says, "There's no good trying to be more spiritual than God. God never meant man to be a purely spiritual creature." The interplanetary novels contain many very sensuous descriptions of landscapes and foods, and treat the mating impulse as one of the good things of life.

The question of personality also brings the two writers into sharp contrast. Huxley seems to regard personality as evil in itself, and views the absorption of the individual into the Godhead as the ultimate good. To Lewis, not absorption into God, but sonship under God and service of God, is the aim—and he pictures this subordina-

⁶The Macmillan Company, N. Y.

EVERYDAY RELIGION

Our Lord as Redeemer

VIII. "Behold, I am With You Always"

By the Rev. W. Norman Pittenger

PERHAPS the most notable event, religiously speaking, in our time is the recovery of the sense of the Church as the Body of Christ. We do not think of the Church, these days, as a mechanical or legal entity; we think of it, more and more, as like an organism, a living and vital reality. St. Paul's description of the Church, both in Romans and the two epistles to the Corinthians, not to mention the striking metaphors used by the unknown author of Ephesians, speak to our minds and hearts. The Church as the Body of Christ is the social humanity of Jesus.

The Church, we are told in the Offices of Instruction, is "the Body of which Christ is the head, and all baptized people are the members." So it is that we come to see that to be a Christian means not alone, or even chiefly, to live as befits a follower of Jesus; neither does it mean to hold the right beliefs. Both of these are important; but the fact of one's membership in the Church constitutes the fact of one's Christian "appurtenance." The others are consequences of that fact.

St. Paul uses a great phrase over and over again in his letters. He refers constantly to being "in Christ." The "en-Christed life," for him, is the point of Christianity. This might seem to be another way of describing what Albert Schweitzer calls "Christ-mysticism," if it were not for the constant sense of the reality of the Church as Body of Christ, which speaks through his letters. That makes us see that for him to be *in* and *of* the Church is to be "in Christ." To be in the divine society is to be "in Christ," to whatever degree of perfectness this "in-Christ-ness" is realized.

Here is the essential truth of Christianity, so far as our allegiance to it is concerned. Here is the reason for infant baptism. Here is the point of our saying that even sinners, in fact chiefly sinners, are Christians. For Christianity is not a moralistic religion, although it has a moral code; it is not an ethic, although it involves one. It is a fact, divinely established and divinely empowered. It is the fact of Christ, who is God-made-man, and whose manhood is not only that single instance of humanity known in Palestine but the

totality of human nature raised into union with God, and either actually as the Church or potentially in all men the continuing Body of the ever-living Christ.

This is the controlling belief behind our assertion that the Church is One, Holy, Catholic, and Apostolic. It is One, because Christ is one in the stupendous integrity of His divine-human life. The Church, which is Christ's Body, shares in that supernatural unity. It is Holy, because Christ is holy, separated for God's purpose but identified with the world in which that purpose is to be elaborated. The Church, which is Christ's Body, shares in that supreme holiness. It is Catholic, because Christ is catholic, with a perfect integration of His humanity and deity, and a universally effective and universally appealing mission. The Church, which is Christ's Body, shares in that all-embracing catholicity. It is Apostolic, because Christ is apostolic, sent from the Father and historically incarnate for man's salvation. The Church, which is Christ's Body, shares in that "sentness" and in that historical actuality.

This is theology. But it has its deep value in our daily religion. As we live humbly and devoutly in the Church's life, taking our part in its prayers, believing its faith, and seeking to express its moral standard, we are not struggling to achieve Christianity. We are realizing what is a *given* thing. We are "in Christ," living and praying and believing "in Christ," letting the Head of the Body work His will through us who are the members. Thus we may be delivered from needless anxiety, the sense of impatience and rush, because we are "in Christ"; even while we are filled with that "divine urgency" which was His, who must do His work while it was day, Who was "straightened" until that work be accomplished, but Who in the end could say, "Into thy hands I commend my spirit."

Our greatest task is to *become* what by God's grace in Christ we *are*, "members of Christ, children of God, inheritors of the Kingdom of heaven." And as to the Church itself, its great task is to follow the exhortation of Dr. William Temple: "Let the Church *be* the Church."

tion to God as bringing out the personality more clearly than ever—the saints seem so much more individual than do the tyrants of history.

Finally, Huxley is much the more quietistic of the two. His despair of the world of events is much blacker. He seems to see little hope for humanity at large today. The most that can be hoped for is that a few people here and there will seek the

truth and work out their own salvation.

Both writers, with their novels and other books, are providing students of religion with easily digested material to dispel one of the popular fables of recent years: the idea that all religions are "essentially the same." The more Huxley and Lewis elaborate their two faiths, the more the basic differences come into sharp relief.

Religious Book Week in the Parish

OF THE making of special "Weeks," as of the making of books, there seems to be no end. We have National Apple Week, National Fire Prevention Week, Religious Emphasis Week, Racial Tolerance Week, and (we suppose) National Remove-the-Hat-in-the-Elevator Week for men. As if there were not an annual 52-week need to use apples, prevent fires, emphasize religion, tolerate races, and remove the hat in the elevator! But let us not be cynical about it. Let us face the fact that the American people (like all other members of humanity) respond more readily to propaganda, posters and publicity than to sober reflection and appeal to reason. Therefore, if some desideratum is brought to the fore in press, radio, and billing for a solid week, it is likely that the said desideratum will be thought of for a few days (or even weeks) beyond its Week.

The week of May 5th to 12th this year is, among other things, Christian Family Week and Religious Book Week. It is also National Posture Week. The emphasis, accordingly, must not be on curling up with a good book! Seriously, there are so many important religious books being published just now that we welcome the opportunity to publish a special issue directing attention to them.

And so we now have Religious Book Week. This is a relatively recent newcomer; its history is short but honorable. It was on May 10, 1933, that there occurred in Berlin one of the most lurid and disgraceful events in modern history: the public burning of the books which the new Nazi masters did not approve, or which were written by members of groups which those same Nazis had agreed to regard as inferior. Nine years later Stephen Vincent Benet wrote a stirring poem in memory of the event: *They Burned the Books*. The next year, to commemorate the same event, there was set aside the first Religious Book Week. It was sponsored by the National Council of Christians and Jews. This Conference, in its turn, is practically a newcomer in the land of clubs, lodges, and organizations. It was founded in 1928 "to demonstrate that those who differ deeply in religious beliefs may work together in the American way towards mutual goals . . . [and] ideals that can be fully realized only by intergroup coöperation." The Conference has had a splendid record of intelligent, forward-looking service to the cause of mutual understanding; and not the least of its achievements has been the designation as Religious Book Week of that week in May in which the tenth of the month shall fall. When we are confronted with the publicity attendant upon this fourth annual observance, let us not casually shrug it off. Let us bear in mind its heritage and its origin in the Judæo-Christian tradition of the dignity of man made in God's image, and in recognition of the blighting effect of tyranny upon such a dignity.

To quote from a recent editorial in *Publisher's Weekly*: "We believe that there is, in the best religious books, that which can help the generations to understand each other at home; can help to better the understanding that we must have between the races and religions of our land, and help in the long years of effort ahead to achieve real understanding between various peoples and their various religions. During the war the caution was often used, 'It is later than you think.' There is certainly less time now than is needed to start on the path toward the brotherhood of man, less time than is needed

to train ourselves in the old principle of tolerance and good will to men which is embodied in all religions. We must state and restate, *read and reread*, the affirmations of great writers of religious literature. On no less firm basis can the new temple of freedom for all people be constructed." (Italics ours.)

That people are "reading and rereading" religious literature is indicated by the increasing demand which all publishers seem to feel, and to which they are trying to respond. Some critics and students of literary trends are at a loss to account for this particular trend. Some attribute it entirely to a war and post-war psychology which has made people aware of the ephemeral nature of material things. Some would say that it is largely due to our almost unanimous fear and dread of what the atom may do. The difficulty with these explanations is that they are based on a merely escapist thesis; and religion is too deep and disciplined a matter to satisfy one who is only an escapist. As a matter of fact, some of the books most sought after are among the most frightening and discipline-inducing, the most uncompromising in their call to work and sacrifice, to hard-spirited and individual social discipline. The explanation must lie deeper than escapism. It must reflect a yearning quest for certainties, for affirmations, for positiveness. We seem to have ridden the pendulum the whole distance away from the avid taste for relentless criticism and ruthless debunking which expressed the attitude of much of the reading and thinking public of not more than a decade ago.

WHATEVER reason or reasons be assigned, it is true that the specifically religious publishers are bringing out longer lists this year than they have done for a long time—such houses, for example, as Abingdon-Cokesbury, Westminster, Concordia, Bethany Press, Morehouse-Gorham, Sheed & Ward, Augsburg, Zondervan, Bruce. A great many firms among the general publishers (such as Macmillan, Harpers, Scribners) have more religious books on their lists than they have had for many a season. Books about the Bible are rolling off the presses. Some are of mature scholarship; some are excerpts from the text itself; some treat its literary and social influence; some deal in a fascinating and popular way with odds and ends about it. There are publishers who report a phenomenal demand for religious biographies, some for books of sermons. And, of course, the market for religious fiction seems endless; many novels, with a background in religious history, have remained on the best-seller lists for months on end.

It is probably worth noting that the new Standard Revised Version of the New Testament bids fair to become what is known to the trade as a "runaway best seller." The importance of its publication was recognized by almost all city newspapers, which gave it columns of comment. Clergy have told their people about it and have urged its use. The public seems to be responding, for the publisher (Nelson) reports that it is selling at the rate of about 10,000 per day.

It would be regrettable if parish organizations were to fail to take cognizance of this renewed interest in religious literature. Would not Religious Book Week this year be a good time for such organizations (of men, of women, of children) to take some leadership in helping along this movement in their local churches and in the community at large? There are

several practical suggestions that might be made along these lines:

1. The International Council of Religious Education has published a brochure which is an excellent introduction to the Revised Standard Version. Its cost is nominal. It might well be used by study groups to learn the history of Biblical translation and other important matters about the Holy Scriptures.

2. The publisher of the Revised Standard is sponsoring a series of lectures, in Eastern and Midwestern cities, by Dr. Clarence T. Craig, professor of New Testament Language and Literature in the Oberlin Graduate School of Theology. He is available for clergy meetings, Church school conferences, Church conventions, etc. Most of his appearances are in cooperation with local bookstores. You might consult your bookseller about sponsoring such lectures in your community.

3. The sponsors of Religious Book Week have issued a pamphlet, compiled by a comprehensive committee of publishers and religious leaders. It lists about 250 recommended books, a few old ones, many recent ones. There are lists for children and for adults. There is a "Catholic," a "Protestant," and a "Jewish" list; and there is one that is headed simply "Good Will." Regardless of the names of headings, there are splendid books under them all. This pamphlet is available from Mrs. William L. Duffy, National Conference of Christian and Jews, 381 Fourth Avenue, New York 16.

4. From the same address may be secured posters and folders that contain suggestions for various activities in connection with Religious Book Week for schools, churches, and civic organizations.

5. Publishers and bookstores are usually glad, for the asking, to supply interested groups with book jackets and posters which may be used in parish houses and community halls in connection with meetings or simply for display purposes.

6. It is never a mistake to form and keep contacts with someone in a bookstore or book department who knows the religious book field. It is surprising how often a person of this sort may be found even in relatively small bookstores. Partly because it is good for business, and partly because such a one has a real desire to be helpful, parish groups may secure valuable aid from him, sometimes through good suggestions, sometimes by his willingness to give informal but greatly informative talks.

These are only a few of the ways in which steps may be taken to make Religious Book Week effective. Each community, each parish, each group, must use the helps which seem most adaptable to its needs. But it seems the clear duty of those who love the Faith to take advantage, as best they may, of the way in which this designated week may direct the minds of men toward reading which will build the health of their souls.

HEWITT B. VINNEDGE.

Compulsory Retirement of Bishops

ONE of the important questions to be considered by General Convention next September will be that of the compulsory retirement of bishops at the age of 72. This is a question that has been before the Church for some years, and that has resulted in a constitutional amendment finally enacted in 1943, which reads: "Upon attaining the age of 72 years a Bishop shall tender his resignation from his jurisdiction." But this provision, apparently so simple, is actually a complex one, leaving unanswered many questions as to intention, procedure, and the degree of compulsion involved. To clarify these questions, and to provide for canonical legislation to make the constitutional provision effective, the House of Bishops appointed a special committee of five bishops, with the Presiding Bishop as a member and *ex officio* chairman. In addition to Bishop Tucker, the members of this committee are Bishops Mitchell of Arkansas, Davis of Western New York, De Wolfe of Long Island, and Hart of Pennsylvania.

The special committee on the compulsory retirement of bishops was assigned a double task: (a) "to consider and give judgment" concerning the questions "whether the constitutional amendment is retroactive" and "whether such amendment unwisely or unjustly infringes upon the autonomy of the diocese," and (b) "to draft a substitute or an amendment to Canon 42, Section 7 (a), which shall implement" the new constitutional requirement, and "prescribe such a procedure in the case of enforced resignations as will safeguard and promote the welfare of the Church, the diocese, and the bishop concerned."

As reported in *THE LIVING CHURCH* of March 24th, the committee has now issued a majority and a minority report. It was indicated that the actual division was 3 to 2, but that a fourth bishop signed the majority report on the ground that he "thought this was the proper way of carrying out the purport" of the constitutional provision, but "reserved the right to question the whole principle of compulsory retirement

at the age of 72." Thus there are actually three viewpoints represented in the two reports.

Bishop DeWolfe of Long Island has now identified himself, in a circular letter to the bishops, as the one who signed the majority report with reservations. He now writes:

"It is my hope that this whole matter may be reconsidered, scrutinized, and reviewed at the next General Convention. My opposition to the article to the Constitution arises because I believe that such legislation strikes at the very nature of the episcopal order in the light of Catholic and Apostolic polity. The right of jurisdiction of the bishop and the autonomy of the diocese is violated by such legislation. On what ground, if any, has General Convention the right or the power to terminate the relationship of a bishop with his diocese and to compel the diocese to accept such a ruling? These questions are grave and important and have not received at preceding General Conventions, either in the House of Bishops or in the House of Deputies, adequate examination and discussion. Apparently, there has been little or no realization of the spiritual and constitutional principles which this legislation involves."

THE majority report is drastic and far-reaching. It declines to consider the questions of policy and interpretation assigned to it, by asking "to be discharged from consideration of item (a)" in the resolution setting up the committee. It assumes without argument that the constitutional provision means that the acceptance of the bishop's resignation is mandatory, and that the House of Bishops is the body to accept it, adding: "The only fact which the House of Bishops needs to ascertain . . . is whether the resigning bishop has reached the age of 72." And it goes beyond the constitutional provision in applying the rule of compulsory retirement not only to bishops having jurisdiction (diocesan, missionary, and coadjutor bishops), but also

to suffragan bishops. In each case the diocese is completely by-passed, and the resignation is to be submitted directly to the House of Bishops, which is required to accept it. If no resignation is submitted, the Presiding Bishop is required to pronounce the jurisdiction or appointment terminated, and so to notify the ecclesiastical authority of each diocese and missionary district.

The minority report is much less drastic, and more in accordance with customary practice. Under it, the bishop is required to submit his resignation simultaneously "to the Presiding Bishop and to the standing committee of his diocese." The Presiding Bishop is thereupon required to appoint a committee of three bishops of the province of which the diocese concerned is a part. This committee is to consider the wishes of the standing committee "as to the effective date of such resignation and any other matters which pertain to the effect of the resignation upon the welfare of the bishop, the diocese, and the Church." Upon the basis of this committee's recommendation, the House of Bishops at its next meeting "shall then give or withhold consent to the desire of the diocese," provided that "in no case shall the effective date of the resignation be more than three years after the meeting of the House of Bishops at which the resignation is reported." The minority report also extends its requirements to suffragans as well as to bishops holding jurisdiction.

ELSEWHERE in this issue, we publish the opinion of the chancellor of the diocese of New York, the Hon. G. Forrest Butterworth, in regard to these two reports. This report, requested by Bishop Manning, has been circulated by him to all of the bishops for their information. Mr. Butterworth describes the minority report as "more realistic, and also more conscious of the interests of the diocese and of the bishop concerned, than the majority report."

The New York opinion adds: "If the theory of the minority opinion is valid, however, it would not seem to be necessary to confine the optional period after the attainment of 72 to three years. If the question is fundamentally one of the fitness, mental and physical, of the bishop concerned, there would seem to be no more reason for compelling acceptance of the resignation at 75 than at 72."

For our part, we feel that the majority report is by no means acceptable. In its rigorous application of a mechanical rule regardless of circumstances, it by-passes the diocese entirely and deprives the House of Bishops of any consideration of the merits of the case whatever. In its further requirement that, if the resignation is not promptly forthcoming, the Presiding Bishop shall declare the see or position vacant, it imposes a drastic penalty that seems to place the arrival of a bishop at the age of 72 as virtually a crime. Such a viewpoint, it seems to us, is an attack on the whole concept of the office of bishop as it has been understood from the early days of the Church to the present.

It is one thing to require that "upon attaining the age of 72 years a bishop shall tender his resignation from his jurisdiction," as the new provision of the Constitution states, and quite another to say that neither the diocese nor the House of Bishops shall have the right to consider that resignation in the light of the welfare of the bishop and diocese concerned, and of the whole Church.

The Church is not a business organization, it is a living organism. The diocese is more properly thought of as a family, with the bishop at its head, rather than as a corporation, with the bishop as its board chairman. We regret the increas-

ing tendency to apply business psychology and business terminology to the Church. We protested when the National Council was reorganized with a first and second vice-president, one of whom was given the materialistic title of "vice-president in charge of promotion." Fortunately that particularly blatant title has been abandoned. This whole idea of organizing the Church in terms of "big business" is an outgrowth of the thinking and practice of recent years, and is destructive of the concept of the Church as a family organism.

If this tendency is carried to its logical conclusion, the office and work of a bishop will lose more and more of its spiritual nature. Gradually bishops will come to be looked upon merely as executives, employed for a term of years or until they reach a certain age, and then discharged or retired like any other business executive. If we adopt that view, there really is no need for bishops at all, and we might as well frankly adopt the policy of our Protestant brethren, and elect a clergyman or layman as superintendent or moderator for a term of years, doing away with bishops entirely.

WE FEEL also that further thought should be given to the proposal of both the majority and minority reports, that the requirement of compulsory resignation at 72 be extended to suffragan bishops. The Church of England follows widely a practice that is less common in our own Church, whereby a retired missionary bishop is frequently appointed suffragan to a diocesan bishop. The idea is that the bishop, through long and faithful service and the natural lessening of strength through advancing age, has earned retirement from the cares and responsibilities of diocesan administration and missionary extension. He may, however, retain his mental vigor and enough physical strength to serve effectively for many years by preaching, confirming, and generally rendering invaluable pastoral and episcopal assistance to a diocesan bishop. Should he be forbidden that opportunity, and the Church deprived of his services, merely because he has arrived at a predetermined age? Would it not in fact be better if the practice of utilizing retired diocesan and missionary bishops as suffragans were extended in our Church?

Of the two reports, we believe that the minority report is by far the better. But we should like to see further consideration given to both the spiritual and the constitutional principles involved in the proposed legislation. We do not go so far as to suggest that the constitutional provision that a bishop tender his resignation at the age of 72 be repealed; but we do feel that both the diocese and the House of Bishops should retain the right to consider that resignation on its merits.

Our experience with compulsory retirement so far has not been notably successful. Not so many years ago, General Convention passed a canon requiring the compulsory retirement of the Presiding Bishop at the age of 68. But when the Presiding Bishop reached that age, General Convention with one accord changed the provision and reelected him for an additional term. Fortunately it was possible to give the matter second thought, because the age limit was a canonical rather than a constitutional one, and so could be changed by a single Convention. But no such second thought will be possible if the requirement of retirement at 72 is made virtually automatic. And we are not aware that there is any more magic in one's 72d birthday than in his 68th. Some men — whether bishops or not — are more vigorous physically, mentally, and spiritually at 80 than others are at 50. Should the Church deprive itself of their services by an arbitrary rule, enforced without any possibility of discrimination?



BOOKS



REV. HEWITT B. VINNEDGE, PH.D., EDITOR

A Jurist on Religion

THE LOGIC OF THE CHRISTIAN FAITH. By Adolph J. Rodenbeck. Harrisburg, Pa.: Stackpole Sons, 1946. Pp. 213. \$3.

We have too many treatises on our religion by "experts" and too few by laymen. We like to think that ministers and teachers of religion are able and willing to explain why they believe and what they believe. But how about the professional, thinking layman, the doctors, lawyers, artists, and businessmen? Are there still people who think that expositions of faith are a monopoly of the "trained" theologian and that doctors, lawyers, *et al.*, had better keep to their craft? I do not believe there are, but I imagine that many will be only too happy to have a chance to see and hear what a man of great experience in the legal field, a former judge of the Supreme Court of the state of New York, has to say about the Christian faith, its essence, its rationality, and its potential power. Now it has often happened that a doctor has written on music or a lawyer on philosophy or a businessman on religion. But frequently, in such cases, they speak as individuals carefully avoiding the terminology, categories, and methods of approach which are characteristic of their profession.

The value (or rather a value) of the book under review is that here a man trained and versed in the law examines the evidence for religion in general, and Christianity in particular, as a jurist would examine any case brought before his court. There will be some readers of Judge Rodenbeck's book who will feel that he has admitted too much on that evidence, while others will object to his admitting too little. He does not belong among those who agree with the statement that the dogmas of religion should be consumed like a medicinal pill, "in one piece and with one gulp." Few will disagree with his attitude here. But we arrive on more controversial grounds when the question is asked: how are we going to decide what we should believe in, granted that our religious (Christian) traditions are credited with (some) validity. To the author "plausibility" and "rationality" are the criteria. (But *cf.* the all too brief qualifying statement: "Religion, however, does not necessarily rest upon a logical conviction. To some it may be an inner conviction without thought of arguments or proofs," p. 17.) Granted that modern non-Catholic thought needs to be reminded that reason is a divine gift to be used and not to be despised or slighted (an error into which Catholic theology and philosophy are much less prone to fall, because of the heavy admixture of Greek modes of thought in their tradition); yet dangers lurk also in an all too ready trust in reason. This we can easily see if we review the prevailing theologies of the 18th century and—their collapse. I do not

know whether the author is aware of this ancestry, but I like to think that actually he is not applying the principle he advocates as radically and exclusively as his brief methodological remarks seem to indicate. There are the most interesting parallels in the juridical and the theological methods (in their exegesis as well as dogmatics). They have, to my knowledge, not yet been fully and satisfactorily investigated.

The main burden of Judge Rodenbeck's book is to show that the chief tenets of the Christian faith are not only not offensive but also quite acceptable to reason. Though his efforts are directed to prove the validity of the central *Christian* tenets, he does not isolate our religion from the context of the variety of all mankind's religious experience, briefly reviewing in the first three chapters the origin, the growth, and the features of existing historic religions. The fourth chapter leads to the central theme of his treatise. "The Christian religion, alone, stands out as the universal and powerful religious influence in the world today. The influence of the Christian religion is based on its conception of God, Christ and the Bible and its doctrines of righteousness, the fatherhood of God and the brotherhood of Man" (p. 10). These three tenets are selected by the author as the essence of the Christian faith and examined in turn in the following four chapters as to their plausibility and acceptability to reason. "The Christian religion preëminently represents the dominant religious thought of today by reason of the rational ideas which constitute the basis of its belief" (p. 14). As to the evidence of the principal Christian tenets, the author feels that it is "not always such as would be admissible in a court of law as proof of an issuable fact," it is not demonstrable, may just be moral evidence, yet is—and this is all that is required—the "best evidence that is available" (p. 16). This reviewer thinks that instead of speaking of the *logic* of the ideas of God, Christ, and the Scriptures, it would have been better to entitle the corresponding chapters the *evidence* for these ideas, since the term "logic" suggests a notion of the inner coherence of the system and the tenets of the Christian faith—a thought which does not quite come into its own in this treatise.

As the author is not a theological expert, we would not expect him to refer to much of the current work in the field of the history of religions or systematic theology (though it would be interesting to see what his reaction would be to such pertinent expositions as Whale's *Christian Doctrine* or Rall's *Christianity*). Especially the sixth chapter has a freshness which it might not have kept otherwise. But the seventh suffers from a lack of familiarity with the results of modern criticism. On this topic we cannot write today as we would have in pre-Wellhausen days. To this reviewer, testimony of conviction and

historical and critical awareness are *not* alternatives.

In his last chapter Judge Rodenbeck deals, only too briefly, with "Christianity as the Hope of the World." As against the believers in institutional and organizational panaceas he holds that "the permanent peace of the world and the future advance of civilization cannot be achieved by hard and fast rules of national and international law, but only by the infusion of Christian principles in the hearts of humanity" (p. 201).

The author should be complimented on his choice of fine quotations from the *belles-lettres* with which his text is interspersed.

JOACHIM WACH.

Pessimistic Philosophy of History

WESTERN WORLD. By Royce Brier. New York: Doubleday, 1946. Pp. 272. \$2.50.

Though he disclaims any attempt to formulate a philosophy of history, Pulitzer prize winner Brier takes a philosophical look at modern history in an effort to discern the underlying causes that created our present culture and civilization, and the eventual goal which they may be expected to reach, for he sees in history a series of causes and effects.

He believes that the present historical period began at about the year 1400, and that the Thirty Years War should properly be considered as World War I. Though obviously well informed, he is frequently unorthodox, and at times startling. He refers to Benjamin Franklin as "the remarkable old owl" (p. 98); to Gladstone as a "sanctimonious demagogue" (p. 122); and he says that "in the quality of . . . hate it would be hard to distinguish between Thaddeus Stevens and Adolph Hitler" (p. 130).

He perceives in what he calls "sources of energy" one of the principal causes of war. In the past, food, wool, coal, etc., were such sources, even as oil is today and uranium may be tomorrow. Because different sources of energy are required to meet the changing needs of different generations, it happens that the predatory instincts of man are encouraged to continue; no stability in global relationships can be expected to occur; and therefore, wars will continue to recur.

Without necessarily agreeing with the views expressed, it must be said that the author has produced a thought stimulating, if pessimistic, book.

WARREN M. SMALTZ.

Implications of Atomic Power

MANIFESTO FOR THE ATOMIC AGE. By Virgil Jordan. New Brunswick: Rutgers University Press, 1946. Pp. 70. \$1.50.

SCIENCE, LIBERTY AND PEACE. By Aldous Huxley. New York: Harper and Brothers, 1946. Pp. 86. \$1.

These two little books both view with alarm "the atomic age" which began with the bombing of Hiroshima but for a different reason from that which scares most people about it. One rises from a reading of either book, still more from a reading of both, with a feeling that maybe it might

be just as well to be blown up and have it over with, so alarmingly difficult it will be to handle the social and moral repercussions from peaceful and "constructive" use of atomic energy.

Mr. Jordan is an adviser on industrial efficiency much in demand in the service of the largest American organizations; anything from him about the effect of energy-from-fission on our economic and productive systems is entitled to respect; he is no alarmist by reputation. Mr. Huxley is a student of our cultural picture whose considered judgments can not easily be brushed off. Read their books on what will happen to "the American way of life," or the Russian way, when atomic energy is really applied to peace-time uses, and you will shiver; but we had better start thinking about it.

Mr. Huxley is sure that this new discovery gives us a mighty, almost a final, push in the direction of Statism. Scientific technology, he is sure, "is one of the chief causes in a progressive decline of liberty and the progressive centralization of power." (1) "It has equipped the political bosses with unprecedentedly efficient instruments of coercion." (There is no doubt of that. What chance have decent Russians or Poles or Yugoslavs to resist the armed Communist machine? And long overdue revolutions against corruption in Latin America are impossible because the exploiters own the lethal weapons.) (2) Technology has provided for coercive government "bigger and better instruments of persuasion," cheap newspapers, the movies, the radio. Even in countries where the press is said to be free, it is subsidized by whatever groups have command of government. (3) Technology has consistently sold its inventions to those engaged in centralized mass production, thus penalizing and eventually strangling small and independent production and rapidly reducing the skilled man to the level of a machine tender. All these evil results are multiplied by released atomic energy which can be developed only in huge units which the State will inevitably control.

The bribe held out to the multitudes to induce acquiescence in slavery is, and will be, "More security! More luxuries! More cute gadgets! More amusements!" Mr. Huxley sees already "no popular movement in favor of liberty. On the contrary, the masses are everywhere clamoring for ever greater government control of everything." Put cheap atomic energy in the hands of the political juntas; arm the ruling minority with self-propelled flame-throwers and atomic missiles which no one will be allowed to make but that minority's controlled governments, and it will be next to impossible for the masses, no matter how they may pine for freedom, to escape their masters.

What to do? Mr. Huxley advises "non-coöperation." Since violent resistance is not possible, let there be passive resistance, *Satyagraha*, like that with which Gandhi has defied the British control of India. Especially let scientific men practice it, now that they begin to see that nationalism is a diabolic and idolatrous religion, now that they perceive that "the collective mentality of nations is that of a delinquent boy of

fourteen, cunning and childish, malevolent and silly, maniacally egotistical, touchy, and acquisitive, ludicrously boastful and vain." Let every sane and mature person simply refuse to coöperate; let the scientists lead the way. But will that happen, or will scientists continue to permit themselves, as in the past, "to become the conscious or unconscious instruments of militarists, imperialists, and a ruling oligarchy of capitalistic or governmental bosses"? *Satyagraha*, Mr. Huxley thinks, is our only hope; he



CANON MONTIZAMBERT: "America's danger is in Fascism as a reaction."

seems fairly sure that religious disintegration has gone on to such a degree that the moral courage necessary for passive resistance is dubious and perhaps, also, that intelligence has been so far diluted by propaganda as to make even scientific scholars incapable of knowing that they are slaves who need emancipation; still, let us not give up hope till the ship goes down.

One turns to Mr. Jordan's cool, calm, detached *Manifesto* and finds only confirmation of Mr. Huxley's fears. The State missed the bus when steam power came in and did not nationalize it; it will not repeat that mistake with atomic power; it cannot if it will, because: (a) atomic power can only be released in huge plants that must be controlled either by government directly or by private cartels whose manipulators will be powerful enough to own the State, in fact be the State; and (b) the military dangers will necessitate Statist control lest disaster ensue. Furthermore, the increased effectiveness of production empowered by government controlled atomic energy "will dissolve the monetary mechanism of exchange of goods." Free enterprise is doomed. Property rights or privileges will soon cease to exist.

Also to be faced will be less and less necessity for labor, less and less need for achievement. Only among human beings who have personal energy, initiative, ambition is there biological health or social health; in the age of increased mass production which cheap atomic energy will usher in, none of these qualities will be worth tuppence a gross. What happens to

the race? The question posed by atomic energy, Mr. Jordan insists, "is not philosophical, political, economic, or even moral but biological and spiritual . . . whether or not human nature can assimilate and adapt itself to the age of alchemy and its implications, and man still survive not merely as a species but as a spirit. . . . The atomic age is here to stay, but are we?"

Both Mr. Huxley and Mr. Jordan see a possible return to religion as the result of the slaveries that would seem to await us. The former frankly advocates a sense of mystic oneness with reality as the only source of power to scorn and to refuse to coöperate. Mr. Jordan says, "It is not impossible that man may come increasingly to seek compensation and spiritual security from the frustrations and boredom of a push-button world in the contemplation of pursuit" of religion. To be sure it may for a while be a false religion "centered in that mystical entity we call the State," but "the final answer rests within the spirit," and it is an answer which Statism cannot supply.

I cannot too highly recommend these little books to thoughtful readers who are not afraid to face the difficult implications of that new era which began last August.

BERNARD IDDINGS BELL.

Education for Social Dynamic

CHRISTIANITY IN CRISIS. By Eric Montizambert. Louisville: The Cloister Press, 1945. Pp. 224. \$2.

The latest book by the author of *Faith Triumphant* and *The Thought of St. Paul* more than fulfills the promise of these earlier works. Canon Montizambert, until recently dean of St. Matthew's Cathedral, Laramie, Wyo., is a priest of wide and varied contacts; his experience as pastor, teacher, student adviser, preacher, and scholar has convinced him that the triumph of secularism in American life has its roots in education. The prevalent ignorance of Christian history and doctrine among educators, their consequent failure to realize ". . . that absolute separation of religion from the fabric of man's learning means the dissolution of its intelligizing and unifying force," has led the author to do battle for the Faith on a front which has been long neglected by Christian scholars.

His method is to reexamine historical Christianity from the viewpoint of neo-orthodoxy; the problems of psychology and religion, the Gospel and the Creed, Christ and the Church, are honestly put forth and discussed. In the final chapters the need for a social dynamic is emphasized in unmistakable terms, and the author is quick to state the ideological significance of Malvern and the Dulles Commission. "America's danger," he writes, "is in Fascism as a reaction against the deadly fear of the Communist, real or mythical. The fascist ideology is abroad in this land where not a few industrialists and their political progeny appear to favor some type of dictatorship that will guarantee their security even at the price of a depressed labor world. The righteous abomination of the unjust strike has burst its

banks to overflow into a resentment of any strike however just."

As a cogent attempt to close the gap between religion and secularism the book deserves a wide reading, especially among teachers and the clergy. It is modest yet convincing in scope, forthright and realistic in its analysis.

FRANK V. H. CATHY.

Dangers of Statism

THE NEW LEVIATHAN. By Paul Hutchinson. Chicago: Willett, Clark & Co., 1946. Pp. 233. \$2.

Shout it from the housetops: here is one of the most arresting books to appear in a long while. In clear, concise, rhythmic prose Dr. Hutchinson, the able managing editor of the *Christian Century*, describes the nature of the conflicting forces which he believes will contend for supremacy in the postwar world. The result is a book as unexpected and refreshing as a draught of spring water in the midst of an arid wilderness.

He sees the rise, even in the democracies, of an increasingly omniscient state—the new Leviathan—which he believes constitutes a threat of future wars, of further imperialism, and of loss of personal, intellectual, and religious liberty that will inevitably bring the state into conflict with the Church in the area of the moral law, of secularism in education, and of freedom of conscience. He thinks that this growing Statism is the product of widespread fear; that men today feel less secure than at any former period of history; and that in their desperate need for security they will surrender more and more powers to the State at the expense of their liberties. Since the Judæo-Christian religion teaches the worth of the individual as an ultimate verity, the State will tend to suppress the freedom of the Church to teach the dignity of the human personality, in order to safeguard its own totalitarian powers. Thus, in the case of a democracy which becomes fearful of its security, the State will ultimately swing the axe at its own roots of nourishment.

Throughout his book the author is realistic and pulls no punches. "The peace," he says, "is turning out to be cruel, ruthless, vindictive, and hate-breeding" (p. 52). By very virtue of his realism, however, he is also pessimistic. "The moral law," he remarks, "is a rock on which we can destroy ourselves. The probability is that we will" (p. 176). And in a different connection he says, "Look about the earth today and what is the spectacle you see? Little men with little minds throwing little words up against gigantic problems" (p. 226).

We urge everyone to read this courageously outspoken and meticulously reasoned book. It will help enormously to clarify the roiled cross currents in which so much of the world's population appears today to be helplessly floundering. And for the clergy in particular, the book should aid in giving plain meaning and direction to a lot of otherwise sterile and fumbling pulpit utterances.

WARREN M. SMALTZ.

The Decalogue in Reconstruction

FOUNDATIONS FOR RECONSTRUCTION. By Elton Trueblood. New York: Harper and Bros., 1946. Pp. 109. \$1.

Mr. Trueblood, whose *Predicament of Modern Man* received general commendation and had deservedly large sales, has written another book equally pertinent to the modern situation. He is, as is well known, a Quaker. He once told me that he is "a Catholic Quaker," which puzzled me, for the Friends negate all sacramentalism and how one can be a Catholic without Baptism or the Eucharist is a bit of a puzzler; but as I read this book I begin to understand what he meant. Mr. Trueblood is one who thinks as though he were a sacramentalist, a Catholic, even though he is neither. We may pray that someday the divergence may be resolved. Meanwhile, it is certain that this latest volume of his contains nothing, even by implication, which will strike any Catholic reader, Roman or Anglican, as not wholly up his alley. And it is both thought-provoking and winsome, as well as beautifully written.

The book consists of an introduction, "The Problem of Our Time," and ten chapters, one each on the ten foundations on which alone may be built a world in which men and women can have freedom. These foundations are the Ten Commandments of Judæo-Christianity, which the author treats in positive terms and relates to the current world crisis. They sound as modern as fresh paint. They are really sermons (one suspects that they were written for the pulpit), but what sermons! If parsons generally preached like this, the churches would be jammed with eager listeners. As Chancellor Robert Hutchins of the University of Chicago has said of this book, "the average man cannot fail to get the point, and the point is one of the most important things in the world."

Mr. Trueblood points out in the introduction that the culture of Western Man, based on a respect for the human spirit and a sensed right to personal freedom, has been challenged today: (1) by conscious secession and repudiation from within in Germany; (2) by quasi-secession in Russia; (3) by outside attack from Japan; (4) by a decaying quasi-loyalty in the so-called Western democracies. Challenges 1 and 3 have failed; those inherent in Russia and in the Western Democracies remain. "The two kinds of life that emerge [from the war] represent . . . the spiritual break-up of the West. In Russia the break in continuity takes the form of overt and official atheism. In the victorious democracies [Mr. Trueblood is too well informed to call Russia a democracy] it takes the form of an actual paganism combined with lip service to the ancient faith or, at any rate, an unwillingness to deny it. Which of these two threats is the more dangerous is hard to know; but it is at least clear that ours is the only one we can now do anything about. . . . The other important logical possibility, that of conscious and convinced loyalty to the spiritual heritage of the West, has no represen-

tative in modern societies, though it is the one which, if seriously tried, might give the reasonable hope for mankind."

With this background of thinking, the author plunges into his discourses on the Ten Words. He ends by saying that the religion which requires and inspires a moral life based on the Mosaic principles is "the one kind of religion which has proved itself able to make new men and to inspire and support new societies; it is the religion which knows only one absolute and that is the kind of love which makes men care so deeply for their neighbors, whoever they are, that they feel those neighbors' suffering as their own. There are many stones with which we must build, but this is the cornerstone."

I recommend this book with no qualifications.
BERNARD IDDIGS BELL.

16th Century Spanish Saint

MOTHER OF CARMEL. By E. Allison Peers. New York: Morehouse-Gorham, 1946. Pp. 220. \$2.50.

It will probably surprise some persons to find a *Nihil Obstat* and a Cardinal Archbishop's *Imprimatur* on the fly-leaf of a Morehouse-Gorham book. Yet the briefest dip into the contents of this volume will indicate that they are quite in place; for this is the kind of "Saints' book" more frequently associated with Roman Catholic readers than with Anglicans.

The subtitle, "A Portrait of St. Teresa of Jesus," tells us what the book is about. This particular St. Teresa is the 16th century Carmelite nun who reluctantly entered the sisterhood but in due time found the "Mitigated Rule" too tame and worldly for the kind of rigor for which she began to yearn. Hence she founded a small reformed house of the Order for herself and a few like-minded sisters.

The story of her battles and setbacks in bringing this about are well and interestingly told. We are then presented with the great success which she had as a founding mother, as the movement finally caught on, leading to the foundation of many reformed Carmelite houses both for men and for women.

The author uses the writings of St. Teresa as source material as far as he is able, and his narrative is interspersed with quotations from them and comments on them. The critical student of history and biography will regret the fulsomeness of praise with which the author greets all his subject's writings and deeds; he will wish that there had been more sifting and screening of things startling, and sometimes bizarre, instead of their narration as matters of course in matter-of-fact way.

H.B.V.

Five Great Saints

THE SAINTS THAT MOVED THE WORLD. By René Fulop-Miller. New York: Thomas Y. Crowell Company. Pp. 446. \$3.50.

The saints appear to be taking once more their rightful place in Christian thought and literature. This ought to help

bring about an increase of that joyful optimism which has always characterized Catholicism at its truest. The "ordinary" Christians are the failures of Christianity, the saints are the successes. The companionship of failure is always depressing, the communion of saints invigorating. As the foreword of this book says, "The message of the human beginnings and divine achievements of the saints is a message of consolation and confidence."

The author chooses five saints for consideration: Anthony, the Saint of Renunciation; Augustine, the Saint of the Intellect; Francis, the Saint of Love; Ignatius, the Saint of Will Power; Theresa, the Saint of Ecstasy. Each saint is the subject of a short biography, or rather a biographical essay. These essays are all of high quality. Most readers will probably like best the longest of them, that on Saint Francis. Saint Ignatius makes, perhaps, a less universal appeal, but the account of his life is splendid. It was a daring thing to include Augustine and Ignatius in the same volume.

There is no attempt at minutely detailed historical scholarship. Possibly a little more attention to this would have improved the book. The picture of St. Anthony might be more convincing (though less colorful) with at least some of the wilder of the legends omitted. The account of the triumphs of the Society of Jesus is more glowing than accurate. But these are details. The book gives a truly brilliant picture of five of God's saints and of the various truths to which they witnessed. W. FREEMAN WHITMAN.

Personalities, Parties, Programs

MEN AND MOVEMENTS IN THE AMERICAN EPISCOPAL CHURCH. By E. Clowes Chorley. New York: Charles Scribner's Sons, 1946. Pp. 501 (with bibliography and index). \$4.

The official historiographer of the Church has done us all a great service in producing this volume. It is a worthy addition to the notable series of "Hale Lectures," which are delivered at the Seabury-Western Theological Seminary. Under the terms of Bishop Hale's will, three of the five designated fields for the lectures have to do with historical matters; it was therefore most fitting that the Church's historiographer should be called on to give one of the series.

The title of the book gives a clue to its method and content. It is ecclesiastical history, to be sure; but it is history not as straight chronological sequence, but as seen in connection with certain dominant and significant personalities and through the emergence and persistence of movements growing out of points of view. We have presented to us, consequently, some important chapters of Christian biography, as their subjects had an impact on the Church of their time and influenced it subsequently, and as they launched, or became identified with, or fought against, the various great movements which have stirred the American Episcopal Church.

Dr. Chorley has treated men and movements with the critical objectivity which

should characterize the good historian; he obviously has no axe to grind. He is able to present men of widely differing views, and movements of conflicting purposes, with equal clarity, understanding, and impartiality. The men of the early Evangelical movement and of present Liberal Evangelicalism, the leaders of the old High Church party and of the later Anglo-Catholic movement, those of 18th



DR. CHORLEY: *The historiographer of the Church tells in the Hale Lectures of significant personalities and movements in the American Church's history.*

century Latitudinarianism and of the 19th century Broad Church movement, appear as living personalities. The author uses sound judgment in pointing out the great contributions which they all have made to Anglicanism in this country; he is fair and charitable in hinting at the difficulties and the measure of harm that have not been absent from any of these great movements.

In the final chapter, "The Present and the Future," he seems to be given to an oversimplification. He divides us all into two great groups: Anglo-Catholics and Liberal Evangelicals. It is this reviewer's opinion that a goodly number of clergy and laity would be rather restive under either label. I think there are still left a great many of the old-line Low Church Evangelicals who simply do not fit either classification. There is further oversimplification in his three-fold division of Anglo-Catholics: "The Conservative," "The Pro-Roman," and "The Liberal Catholic." I think I know quite a few Anglo-Catholics who fail to match up with any such clear cut characteristics as Dr. Chorley assigns to each of these groups.

This book is to be recommended to all Episcopalians for reading. It is essential to those who want to know about the history of their Church and the present alignments within it. It is a necessary reference work in the libraries of the clergy. I venture to predict that no one will use it merely for reference, however; it is too interesting for that. It will be read as a good book, then kept for further and continuing reference. H.B.V.

Popular Life of Mohammed

THE MESSENGER. The Life of Mohammed. By R. V. C. Bodley. Garden City, N. Y.: Doubleday and Co., 1946. Pp. 335. \$3.

At long last we have a readable life of Mohammed. Heretofore the biographies of the founder of Islam have been written by Arabic philologists or theologians who have given us either a factual or an argumentative account but never a genuine interpretation. In this respect it is a worthy companion to the more scholarly biography *Aishah, The Beloved of Mohammed* by Nabia Abbott (University of Chicago Press, 1942). Now we have the messenger of Allah presented in his setting and as a living personality not by a trained historian but by a retired British colonel who followed T. E. Lawrence in the first World War and then went back to live with the Bedouin Arabs for seven years.

This is a popular account in the best sense of the word, the product of a man who is now a professional club speaker in this country. In his introduction the author frankly states the book is not written for Oriental scholars or students of theology.

No one could accuse the good colonel of being unbiased. It is a panegyric throughout. "He [Mohammed] was a good man, a kind man, an honest man." He constantly emphasizes Mohammed's strictly human qualities. At the same time Bodley can never quite make up his mind whether this man was God's appointed messenger, but more often than not he leans in that direction. "Perhaps it [the Koran] was all divine inspiration. Could a man who was not inspired have brought such an international brotherhood [as Islam] into being?" he asks.

Much traditional material is used along with historical accounts. The story of the night journey to heaven and into the presence of Allah is given in detail as told the author by one of his Arab friends. He compares it with similar accounts in the Book of Revelation and then at the beginning of the next chapter seems to accept it as a fact. "Mohammed's celestial journey to heaven, his cordial reception by the prophets, his friendly argument with Allah might give one the idea that he had now sufficient support to proceed with his mission and disregard the menace of the Koreishites."

The messenger of Allah is the realist, the wise statesman, the man whose every act is justified. His marriage when over fifty to the ten-year-old Aishah and his other marriages, thirteen in all, are proper and fitting. The execution of his enemies, the pogroms of the Jews of Medina, the sack of Kaibar and the torture of its chiefs when the Moslems were frustrated in their search for treasure, Kaled's execution of the entire tribe of the Christian chieftain Okedir, are all justified. "If war is to be used as a means to an end, why quibble about the means? . . . When people become fanatical over religion, they become fanatical!"

For all this, Bodley's biography accomplishes its purpose. You know Mohammed; you live with him and his Arabs. You see his point of view and you are one

with him as you read. You feel the desert and its hardships in his Hegira to Medina, the joy of battle at Bahr, the triumph of his return to Mecca, the primitiveness of life in Hind's mutilation of the dead after the battle of Ohod.

The correct interpretation of Islam as a reformation movement is constantly kept in mind. However, in good orthodox Moslem tradition, the author's Mohammed is the last of the great prophets writing the last of the "inspired" books. Perhaps the thesis of the book is best expressed in his statement: "Mohammed is Islam, much more than Jesus is Christianity."

One note on the brief bibliography. Hitti is not the author of *The Origins of the Islamic State* but rather the translator of the *Futuh al-Buldan* of al-Baladhuri, the ninth century author of one of our best sources for the early expansion of Islam. (See Vol. 68 (1916) of the Columbia University Studies in History, etc.)

EDWIN W. WEBSTER.

"Native Daughter"

AMERICAN DAUGHTER. By Era Bell Thompson. Chicago: University of Chicago Press, 1946. Pp. 301. \$3.

"I could write a book about my life." So thinks every son and daughter of Adam. Most of us are wrong, of course. Most of us cannot write a book about anything,

and very few of us have lived the kind of life that has in it the elements of universal interest; it is only to ourselves that our lives, our personalities, and our experiences seem rich, varied, fascinating, adventurous. Not so with Era Bell Thompson. Her life has indeed possessed universal elements, and the reading public may be grateful that a Newberry Library fellowship made it possible for her to put it down in print.

Consider this postscript to the dreaming aloud of two college girls: "And thus did two Iowa girls drift off to sleep in one room to dream the golden dreams of youth in one world, blind to the barriers outside our door: the one not knowing her power of white, the other suspecting, but forgetting, for castles are shining things, and in the blinding sun at the top of the hill color is neither black nor white" (p. 237). Or these concluding sentences of the book: "I know there is still good in the world, that, way down underneath, most Americans are fair; that my people and your people can work together and live together in peace and happiness if they have the opportunity to know and understand each other. The chasm is growing narrower. When it closes, my feet shall be on a united America" (p. 301). Those words are profoundly significant when one realizes that for their author "my people" are black and "your people" are white.

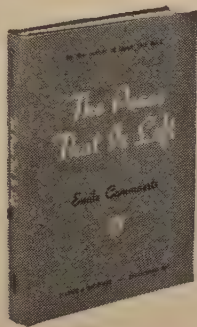
Even if this book were no part of the unending discussion of the race problem,

it would have many features to commend it. There is its sprightly humor; there is its sound good sense; there are its keen evaluations. There is its sometimes surpassingly beautiful writing; such as the description of the prairie farmer's dread of the coming of hail (p. 40); such as the description (pp. 58-60) of the way in which winter descends with its imprisoning enfoldment in North Dakota. (This reviewer spent five winters in that state and felt them coming all over again as he read these pages.)

But I suppose the book will owe its significance to the treatment of race. Fortunately Miss Thompson spent most of her childhood in North Dakota, which is singularly free of the kind of prejudice engendered by race. She had a wide circle of friends among the various peoples of immigrant stock, of "native whites," and of Amerindians, which make up the population of that genuine melting pot. Therefore, she had none (or very few) of those embittering experiences which come swiftly to colored children in most of the United States, whether South or North. She has, moreover, the grace and courage and humor to recognize the "color lines within the color line" that are found among members of her own race, and also to present the anti-white prejudice which she often met. Thus, Ed Smith, of Bismarck:

"I'm a race man, myself," Ed confided to Pop from behind the coats and suits. "I like to see my people do things, be some-

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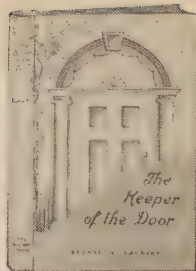
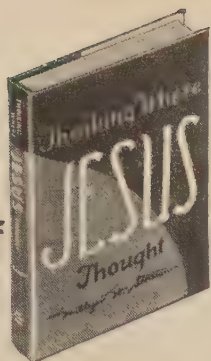
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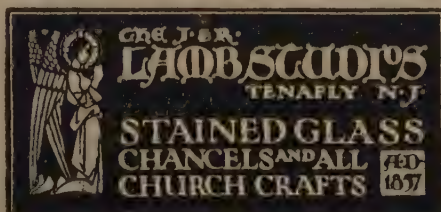
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body. We need decent, respectable folk out here. Now take my wife; she hasn't got anybody to associate with but white folks. Oh, they're nice enough, treat us fine and all that, but they're not colored see?"

That should give us "white folks" something to think about. We are inclined grandiloquently to assume that all Negroes want to be with whites, or even wish they were white!

Miss Thompson's life has not all been in the broad atmosphere of North Dakota. She has had her experiences in the Black Belt of Chicago. She has had the touch of Jim Crow in the South. But it seems never to have seriously bothered her, and certainly it has not embittered her; for everywhere she has met friendliness also, even in times and places of adversity. And she is far from despairing over the problem. If her character and wisdom could be widely multiplied, one feels that there would be no problem.

So here is an intelligent approach to the matter of race. It is an answer at once to white arrogance and to black bitterness. I wish Richard Wright would read this book. I should not be surprised if its very title were chosen to counterbalance *Native Son*. H. B. V.

Danger!

PRAYER: The Mightiest Force in the World. By Frank C. Laubeck. New York: Fleming H. Revell Co., 1946. Pp. 95. \$1.25.

Enough of us, if we prayed enough could save the world—if we prayed enough! . . . We must learn to flash hundreds of instantaneous prayers at people near and far, at strangers in the street, on trains, in stations. While engaged in calisthenics, pushing our arms full length out up, front, down, we can repeat rhythmically, "Lord—use—my body—and my mind—and my emotions—to help the President—to hunger—and thirst—to heal—Thee speak—and to—do Thy will." For prayer groups the telepathic rituals developed by Glenn Clarke are commended where people form circles, or horseshoes or a V, like the outstretched arms of Christ, and hold hands while they "broadcast." . . . They imagine their circle transferred to Washington, where it encircle the White House, with the President seated in the center. They broadcast their prayers all over the world, flood-lighting them, shooting them, causing them to flow about the person prayed for, throwing a halo or cloak of prayer about him, for Prayer is needed as it never was needed in all history, that leaders may become large enough soon enough.

This dynamic book is like a flame burning its way toward God with sincere enthusiasm. But flames can be dangerous in the hands of emotionally unbalanced or uncontrolled persons. This every-minute-of-the-day flash-hammering of man's impatient time against Eternity could, in the prayers of unstable persons, become determined effort not to enable God, but to force Him, to unlock in the spiritual realm the only power that can save the human

ce from destroying itself. The book will appeal to youth. In that appeal lies danger.
PORTIA MARTIN.

Methods in Private Prayer

THOM THOU SEEKEST. Anonymous. New York: Macmillan, 1946. Pp. x+229. \$2.

This is a vexing book. It is as vexing to the reader as it must be to the author (anonymous), for the substance of it is a praying person's meditation notebook. Hence, all the material is intensely personal and is, by nature, going to vary from man to man and jar upon the readers' own private manner of talking to, and in the presence of, Almighty God. It is inevitable that the author should experience what he states in a concluding note: "When I read what I have written here I am filled only with sadness and self-distrust, knowing well that all these resolutions and aspirations have borne little fruit."

This is also a good book. Its theme is the quest of the soul for God. The quest is entirely laid in, and through, the sacramental life of the Catholic Church (the Roman Catholic Archbishop of New York has given the book his *Imprimatur*). This quest for God is here set forth through a series of avowed meditations (this is the form used by the author). These meditations come very soon, in their course, turn into colloquies; or, often without prefatory remark, they begin at once in the style of direct address. In the main, there is a

direct flight to God without lingering in the appurtenances of piety. The author is well-schooled in the life of prayer, and so he is questing for God at his present stage of spiritual life. But, for the reader who follows after, the going is not easy. There is, on his part, a wondering about the specific use to which he should put the book: whether he should use the book as spiritual reading apart from prayer, or attempt to make these pages a groundwork for prayer itself. Perhaps the best use one could make of it would be a combination: reading that turns to prayer and back again to reading, as the individual can manage (what St. Benedict calls "Holy Reading").

The contents are divided into three sections (entitled "Books"), and within each section there are, on the average, 25 chapters. One is grateful for even this arrangement, as each chapter is well-nigh a unit in itself, with no development of theme from chapter to chapter. This is further evinced by the fact that some of the chapters have appeared solitarily in several periodicals. Very generally, most of the meditations in Book I are concerned with faith, love, self-knowledge, and the activity of praying; Book II with the Eucharist and the Real Presence in the Blessed Sacrament; Book III with the Church.

There is an intensity of emotion in the style that is difficult to commit to cold print, and there are tendencies to preciousness that ill serve the manifest sincerity of the writer. At times, the style loses

itself in obscurity, where the words are not successful expression of the original experience, or perhaps when they veil only a vague feeling. There is a range of lofty sentiments too vast for a serious appropriation, which therefore seem to contribute to one's prayer only the emotional tone of loftiness. It is unabashedly a collection of notebook leaves on prayer and not theological exposition.

R. D. MALVERN.

Overcoming Handicaps

TRIUMPHANT LIVING. By Nellie E. Friend. Boston: Murray Press, 1945. Pp. 124.

Triumphant Living is altogether true to its title. It would seem to appeal more to adults, particularly those in later life if (or when) disillusion or disappointment has come. It indicates that there is still the possibility to achieve.

The first part of the book would be especially rewarding and challenging to the handicapped of any age or status. There are many concrete and authentic examples of overcoming physical handicaps, mental disturbances, and spiritual lapses. The soul grows larger and finer in spite of, perhaps because of, the detours along life's highway. Among those mentioned in the brave company are Helen Keller, Isaac Watts, Robert Louis Stevenson, John Milton, Franklin Delano Roosevelt—to say nothing of war victims whom

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Book of Common Prayer: April twenty-fifth, transferred this particular year to April twenty-ninth because of Easter Week

St. Mark seems to be the least appealing of the four Evangelists. His Gospel reads as though it were written by the Wall Street reporter of a big New York daily. There are no thrills in it, nor any "favorite passages." He must have been a very matter-of-fact Apostle, but, like many similar people, he was very useful in Our Lord's service, and he died a martyr. The vestments on his feast day are therefore red.

St. Mark comes into prominence because of the apparent aversion that St. Paul had for him. Whatever it was or whose fault, St. Paul got fed up with St. Mark and even came to odds with grand St. Barnabas over it. Now, if we had to take sides right here on this matter, we'd line up with St. Barnabas, a quiet, lovable Apostle, a man of much means and all of it consecrated wholly to the service of Jesus. St. Paul could be very hard to get along with, and probably he generally was. Atomic people like St. Paul do wonderful things, but they do not always leave mellowed memories behind them. Then, too, he had an ever-aggravating infirmity of the flesh and that made the going bad at times, we imagine. So, St. Paul's judgment about St. Mark may easily have been a bit warped just about then, but St. Barnabas saved the day and salvaged the young Apostle for Our Lord—aye, and for St. Paul, too, for we read in St. Paul's last writings, where he speaks in a quiet, subdued, and converted manner, "Take Mark and bring him with thee, for he is profitable to me for the ministry" (II Timothy, 4:11). Awfully human, after all, the Saints, aren't they? Well, we're glad they are. We'd have trouble in swallowing some of them if they were-

n't. And so, out of it all, St. Mark came with colors flying, lived up and over his earlier insignificance and emerged a very real and impressive character in the early life of the Church.

You know, don't you, that his symbol is the Lion? There is some old, set story that accounts for it, but it always seemed, like most symbolic backgrounds, to be a bit far fetched. We've heard of a better symbolic story for St. Mark which has a real pull to it. They say when a lion cub is born that it lies apparently lifeless for three days, while its sire stalks worriedly up and down, roaring (as it were), "What's the matter with you? Get going." After three days the little cub scrambles up quite naturally and *does* get going. Life after the apparent death of three days. Now, St. Mark was the greatest preacher of the early days of the Doctrine of the Resurrection. After three days Jesus rose from the dead! After three days there was life! St. Mark went about veritably roaring out this Gospel message. Hence, the Lion! Not a bad story for a symbol, and it has a heap more point than the allegedly official one, so we think, for us we'll just adopt and use it. You can, too, if you wish.

And, again never forget this controversy-provoking Apostle died a martyr. We owe him our prayers, our devotions, and some honor on his feast day. A fine way to show it would be by making a Eucharist on his day in your parish church, which surely will have such a celebration, it being a Prayer Book Festival, and enjoined upon us, and the only way in which we can possibly use the Collect, Epistle, and Gospel set for that particular day.

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HULDA FRITZMEIER

"Intimations of Immortality"

MAN HAS FOREVER. By B. H. Bruner. St. Louis: Bethany Press, 1946. Pp. 64. \$

This warm and appealing little book has for its sub-title *Assurances of Immortality*. It is dedicated to "every home" in which hope and trust are triumphant over bereavement. The author is well known in the communion called Disciples of Christ for his devotional writing. This book will not diminish his reputation.

In a foreword entitled "Midnight" (in which he points out the many events in sacred history which are built around the hour) he declares, "Christianity is the only religion which has ever adequately measured itself against the midnight of death. It is the only religion which can ever adequately measure itself against those forces in human society which have brought the world to its present midnight of blood and tears" (p. 8).

The book consists of four meditative studies of immortality in its relation to "the reality of the unseen," to "the human heart," to "physical death," and to "the empty tomb." Orthodox readers will appreciate its insistence on the relevance of dogmatic truth: "The question of what happened between the time when Joseph laid the body of the dead Jesus in his new tomb and rolled a great stone across its entrance and the time when Peter stood before the Gentile Cornelius and witnessed to the resurrection of Jesus from the dead is a vital and contemporary question." And again: "Surely these are not the days for controversy over minor matters. But it is time to speak plainly about those things upon which the faith of millions of people in Jesus Christ and the life of the Church depend."

This book is especially welcome after the sentimentality and quasi-spiritualism that are being dished up to "comfort" people.

H.B.V.

Meditation on Our Lord's Life

THE WAY, THE TRUTH AND THE LIFE
By Glenn Clark. New York: Harper and Brothers, 1946. Pp. 178. \$1.50.

This book contains a series of fruitful meditations on the life of our Lord. It is not designed for the critic or scholar, nor primarily for the theologian, but is a literary work of devotion, truly literary and truly devotional.

The best essays are those on the Sermon on the Mount and on our Lord's conception of prayer. The reader is drawn winningly into the circle of our Lord's acquaintances and taught to profit by them.

intensified relationship which this book facilitates.

The author is not satisfied to leave the reader with vague generalities but provides him generously with helps on the way. Characteristic is the treatment of the Lord's Prayer. "The Lord's Prayer requires only a fraction of a minute to repeat, and yet very rarely do we have the time to pray it all at any single sitting. The method of applying the Lord's Prayer to any special need of the hour is something after this fashion:

"1. Think of God as the God of Love and Purity, of Power and Holiness.

"2. Then think of the Kingdom of Heaven as a place reflecting this Perfection, this Love, and this Purity, *knowing* that in Heaven there is no place for the existence of the trouble you wish to cure. For instance, if someone cherishes anger or envy against you, or you feel anger or envy toward another, think with all earnestness and conviction you possess that there is no anger or envy in Heaven. Then immediately realize the presence of the opposite. For instance, realize in your heart that in Heaven all is peace and infinite Love.

"3. Then open up the doorway with the realization that the Kingdom has already come and that God's will is already being done in earth as it is in Heaven.

"This heavenly state is quite within reach of us on earth, for the Kingdom of Heaven is within us all. If we knock, it will be opened; if we seek, we shall find; if we ask, we shall receive. Have absolute confidence, without shadow of doubt, that if God wills He can remove the troubles with no effort from us. Think of yourself as a polished mirror reflecting His Love. But even in so doing try to efface all consideration of self. Do not even be possessed by the desire that the effect sought should come to pass; merely realize with absolute confidence that if God wills, and if it is best, it surely will come to pass. You are only a channel for God's Love."

Dr. Clark has added to the increasing debt which his successive publications have imposed upon readers desirous of illumination, encouragement, and the strength of fellowship and sound leadership in the devotional life.

ROBERT P. CASEY, OGS.

A Protestant on Romanism

ROMANISM AND THE GOSPEL. By C. Anderson Scott. Philadelphia: Westminster Press. Pp. 203. \$2.

This book is extraordinarily difficult to review. It is not at all difficult to read, but it is very perplexing. Dr. Scott is a distinguished New Testament scholar, whose writings on St. Paul (for instance) are interesting and helpful, even if not always convincing in the light of recent New Testament studies on the "apostolic preaching" and its relation to the Jesus of history and the faith of St. Paul. He is also a convinced Protestant, having been at one time moderator of the Presbyterian Church in England. This volume, his latest, is a sustained attack on Roman Catholicism as involving "nothing less than

abdication of those elements in [a believer's] personality which are most akin to God, the dethroning of his reason (so far as religion and morality are concerned), and the giving to his conscience notice to resign."

Now this reviewer has very little sympathy with the fascistic mind, the intransigent attitude, and the acquiescence in superstition which all too often mark the Roman Church. Neither can he accept the infallibility of the Roman pontiff. Yet this book, by reason of the very violence of its attack and by its quite apparent failure to grasp the *genius* and *ethos* of Catholicism (by whatever adjective), is both unconvincing and irritating. Here, in fact, is Protestantism in its modern guise, set up against Catholicism in its Roman form. The result is that one is obliged to recognize that, as an Anglican, one can sympathize with the Roman religious *ethos* even while one recognizes the defects and the imperfections, the false exaggerations and the positive error, which in Rome have been associated with "Catholic truth."

It would be tedious to go through the book and pick out instances of failure to grasp the underlying *sense* of Catholicism, seen through the errors of Rome, errors which Dr. Scott can infallibly delineate but which he cannot comprehend as being wrong precisely because they are perversions of the best: *corruptio optimi pessima*.

One emerges from a reading of this volume with gratitude that one is not an adherent of the Roman Catholic Church; one also wishes that a criticism of Rome were written by a scholar who knew Catholicism from the inside, lived in it and by it, and so could be discriminating as well as acute. For the religion which Rome *perverts* is (one is convinced) the rich and fruitful Catholicism that Christianity essentially is.

W. NORMAN PITTENGER.

Apocryphal Literature

THE APOCRYPHAL LITERATURE. By Charles Torrey. New Haven: Yale University Press, 1945. Pp. 145. \$3.

This book, though small in dimensions, is the result of half a century of careful and critical meditation on the Old Testament apocrypha by one of America's foremost Biblical scholars.

Professor Torrey is so famed as a radical exponent of the "Aramaic theory" of the literary origins of the Gospels that some readers who dissent from that theory may be suspicious of this book. There is no need to be. It is not a piece of special pleading for the Aramaic theory, or any other. It is true that Torrey's critical convictions are in evidence; but the effect here, at least, is only to give definiteness and direction to his interpretation of these ancient and often obscure documents.

The book consists of two sections: a general introduction and a special introduction. The former deals mainly with the fortunes of the apocrypha (or, as Torrey wisely suggests we call them, the "outside writings") during the development of the Jewish and Christian canons, and their subsequent history. The special

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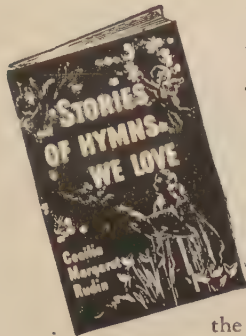


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introduction, which makes up the bulk of the work, deals with each book in detail. The content of each writing is briefly summarized and the questions of date, authorship, etc., are reviewed. Torrey never shrinks from advancing his own answers to these difficult questions. There is a refreshing note of "You may take it or leave it" in his treatment of matters where you must either conjecture boldly or leave the issue up in the air.

Professor Torrey's style is not exactly "popular," in either the best or the worst sense of the word. And there is much in this book which will interest only the specialist. Even so, it may be commended to the average reader who would like to study the apocrypha with a reliable handbook to assist him.

CARROLL E. SIMCOX.

Werfel's Posthumous Novel

STAR OF THE UNBORN. By Franz Werfel. Translated by Gustave O. Arlt. New York: Viking Press, 1946. Pp. 645. \$3.50.

Franz Werfel's last book, completed a few days before his death in August of last year, is a survey of the human scene as he finds it when he is brought back to life 100,000 years from now.

Most of mankind's afflictions, 1946 model, have vanished. Wars are a memory from the very remote past. Astral energy provides everyone with the necessities and luxuries for a very refined life in elegant underground houses. People live to be 200 years old, and then voluntarily retire to the "Wintergarden," where skilled technicians reverse the process of growth and change them back into embryos and finally into single cells, which sprout into beautiful daisies.

Two familiar features of the 20th century survive. The Jews are still living in ghettos, and the Roman Catholic Church still exists. It is, in fact, the only variety of Christianity that has survived; it has absorbed all the others that were not first absorbed by the Community Party of the distant past.

The new society soon turns out to be less utopian than it seemed at first glance. People, especially the young men, are bored to death. Out of sheer ennui they collect ancient trans-shadow-disintegrators and start a war with the less advanced inhabitants of the "jungles"—stretches of rugged green country which have mysteriously sprung up in the midst of the level gray turf of the future. The jungle people, who are compared in dress and manner to 20th century Balkaners, win the war in short order. Many of the super-civilized inhabitants of Utopia make the journey to the Wintergarden; the remainder passionately embrace the jungle way of life.

The book is obviously Werfel's final judgment on man's state. Perhaps the dominant motif is Original Sin. The Grand Bishop denounces the Astromental civilization for its attempt to evade the curse of Adam, and says, "No matter how pitiful the conditions in the 19th and 20th centuries may have been, they were still better by a hundred abysses, by a

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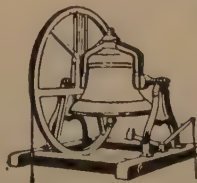
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hundred millennia, than those of today, that have impressed you so deeply. For we have fallen just so much lower and are just so much farther alienated from God." And as we have seen, astromental man is happy at last to return to his rougher, but more natural, life of blood, sweat, and tears.

The style is kittenish and ponderous at the same time, and there is much padding. The whole novel has a strangely bloodless quality, when one remembers *The Song of Bernadette*. But it is worth wading through for the philosophical strands in it. And in one lone passage, where he describes the condition of the humans whose "retroevolution" in the Wintergarden has not been successful, Werfel rises to almost Dantesque heights of passionate horror.

CHAD WALSH.

Gathering Up Some Fragments

Many more books come to the desk of a book review editor than can possibly be treated with full reviews. That is why every now and then a column entitled "In Brief" appears in the Books Department of *THE LIVING CHURCH*. As we approach Religious Book Week, it is important to quote a number of these books. They do not deserve to go unnoticed, nor do some of them deserve a full review. There are good books among them, some large, some small. They are worth the consideration of those who enjoy reading religious books, and they cannot be neglected or ignored by those who would be conversant with what is appearing in the Religious Book Field. Therefore, we shall, "in brief," as it were, gather up some of these worthy fragments "that nothing be lost," for there are some nourishing and delectable morsels among them.

From the Holy Cross Press, West Park, N. Y., has come *The Gloria Psalter*. In his foreword, Fr. Hughson explains the purpose and the principle that have guided him in the compilation of this little book. The purpose is to aid in giving devotion and homage to the Blessed Trinity. The principle is to adapt psalms (or portions of psalms) to this kind of worship and devotion. It is true that from ancient times Christians have sought to render Jewish hymns into Christian praises by adding the *Gloria Patri* at the end of every psalm. Fr. Hughson has gone into the matter much more deeply and profoundly. He has taken every one of the 150 psalms and selected a verse, or verses, therefrom particularly applicable to each of the Persons of the Trinity. Under the heading "Glory be to the Father" he has placed the appropriate verse or verses; so also with "Glory be to the Son" and "Glory be to the Holy Ghost." Then "As it was in the beginning . . ." comes at the end of the entire psalm selection. The result of this careful work is a valuable manual of devotion, as well as a means to closer understanding and worship of the Triune God.

Parish churches of all religious bodies should be grateful for the publication of *Planning Church Buildings*. Brief, concise, and paper-backed though it be, it is a valuable book. Written in coöperation

Books Mentioned In This Summary

The Gloria Psalter. Arranged by S. C. Hughson, OHC. West Park, Holy Cross Press, 1946. Pp. 93. \$1.25.

Planning Church Buildings. New York: Interdenominational Bureau of Architecture, 1946. Pp. 63. \$2.

The Effect of Reading on Moral Conduct and Emotional Experience. By Sister Mary Corde Lorang, O.P. Washington: Catholic University Press, 1945. Pp. 122.

Inspirational and Devotional Verse. Edited by Bob Jones, Jr. Grand Rapids, Mich.: Zondervan Publishing House, 1946. Pp. 336. \$2.50.

101 Inspirational Poems. Edited by Jean Connie Keegstra. Grand Rapids, Mich.: Zondervan Publishing House, 1945. Pp. 92. 75c.

Marching Orders for a New Day. New York: Duell, Sloane and Pearce, 1946. Pp. 259. \$1.

A Candle In the House. By William R. Moody. Lexington, Ky.: Faith House, 1945. Pp. 120. \$1.75.

A Rendezvous With Destiny. By Archibald Campbell Knowles. Philadelphia: David McKay Co., 1946. Pp. 96. \$2.

Sermons on the Eucharist. By Neil Stanley. Denver: St. Andrew's Church, 1945.

The Nature of God. By Edward L. Freeland. San Francisco: Church Book Shop, 1946. Pp. 22. 25c.

The Fulness of God. By John H. Cable. Chicago: Moody Press, 1945. Pp. 160. \$1.50.

The Sermon on the Mount. Illustrated by Everett Shinn. Philadelphia, John C. Winston Co., 1946. \$2.

Voodoo in New Orleans. By Robert Tallant. New York: Macmillan, 1946. Pp. 247. \$2.50.

The Books of the Law. By Walter G. Williams. Nashville: Abingdon-Cokesbury, 1946. Pp. 160. 60c.

The Synoptic Gospels. By Montgomery J. Shoyer. Nashville: Abingdon-Cokesbury, 1946. Pp. 160. 60c.

with a large number of distinguished architects, it presents a quantity of useful material for parishes that are planning to build or enlarge their plants. After some sound preliminary advice on the "steps in a church building enterprise" it proceeds to drawings, photographs, plans, and comments for many different styles of church edifice. There are more than 40 plans printed, and a considerably larger number of architects' drawings and photographs. The price range of the various structures is from \$30,000 to \$850,000. The same organization publishes *Planning the Small Church* (\$1) for groups whose needs are for smaller structures.

The Catholic University Press has recently issued what seems to be an interesting and scientific approach to one aspect of juvenile delinquency. It is a doctoral dissertation by Sister Mary Corde Lorang, O.P., entitled *The Effect of Reading on Moral Conduct and Emotional Experience*. The study was made among pupils in a number of widely scattered high schools, both public and parochial. Some startling results are recorded. A careful perusal of this study will probably make one feel less unkindly toward some sort of minimum censorship; for the author has indisputable evidence that the general reading of certain types of book and magazine has led to criminal desires and sexual excitement, and only too frequently to overt acts. One may be grateful that the results of this important study have been made available.

The Zondervan Publishing House, Grand Rapids, is offering two new volumes in the field of anthology. Each is a collection of "inspirational" poetry. One, a sizable volume containing 365 poems, is compiled by Dr. Bob Jones, Jr., the well-known fundamentalist educator and president of the college which bears his father's name. In this book, *Inspirational and Devotional Verse*, there is, as one might expect, a certain amount of mediocre verse, or worse. But there is also poetry that is good to read and to quote, which may be useful to the public speaker and to the quiet reader. A complete topical index is of great help in using the volume. There is similar variety of quality in Jean Connie Keegstra's collection, *101 Inspirational Poems*, although the proportion of ancient and favorite poems and hymns in her book seems larger. The indexing, however, is inferior.

In *Marching Orders for a New Day* we have a revised edition of the "Treasures of the Bible," which were selected by a poll among chaplains and other clergy, as well as lay members of the armed forces, "as the most challenging for times like these." The 70 passages from the Holy Scriptures thus selected are undoubtedly good and great. But of course everyone will have his own special favorites which he will wish had been included also.

Faith House, Lexington, has recently issued a volume of sermons by the Rt. Rev. William R. Moody, Bishop of Lexington. Entitled *A Candle in the House* (from the first sermon in the collection), this book consists of 19 sermons which were preached in Baltimore, either from the pulpit of Christ Church or in connection with the Christ Church Radio Service, when Bishop Moody was rector of that parish. They are in his well known style of moving eloquence. But the price is high for a book materially put together so poorly.

All Anglo-Catholics are familiar with *The Practice of Religion*, by Fr. Archibald Campbell Knowles, as a sound guide to a well-rounded devotional life. From his pen has now come a quite different book, *A Rendezvous With Destiny*. Called by the publisher a "Book of Remem-



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brance" of the late President Roosevelt (to whose widow it is dedicated), it is a rather cloying panegyric on that great statesman. Let this reviewer not be misunderstood; he is thoroughly in accord with Fr. Knowles in the admiration and affection which he feels for Franklin Delano Roosevelt. But the expression thereof seems too unrestrained. There is much repetitiousness; and there is little need to repeat oneself in writing in praise of "that man," whether the book be large or small. Moreover the price of the volume is rather too high for size, stock, and binding.

Sermons on the Eucharist is the second small book of the late Fr. Stanley's sermons to be published posthumously by his parishioners of St. Andrew's, Denver. There is, as one might expect, a high and uplifting sacramentalism proclaimed in these messages, and a spirit of profound devotion to the Blessed Sacrament and Holy Sacrifice. Yet one feels that Fr. Stanley has failed to grasp some of the deeper social implications of the Eucharist and made of it rather too much of a means for individual devotion and private experience. And it is doubtful that many Anglo-Catholics would concur in the presentation of transubstantiation which he advocates in Sermon III.

In *The Nature of God* by the Rev. Edward L. Freeland, the rector of St. John's, Bisbee, Ariz., has attempted to present a series of six essays on the doctrine of the Trinity, suitable for lay instruction and reading. On the whole he has done an adequate and acceptable job. It is impossible, of course, to avoid all pitfalls of thought and phrase, whether one writes philosophically or colloquially on this transcendent theme. But in general the author has produced a useful and helpful compendium of the Church's teaching on this subject.

John H. Cable, the author of *The Fulness of God*, is a teacher of New Testament exegesis in the Moody Bible Institute. As one would expect, this study of the Epistle to the Ephesians is fundamentalist in outlook, but it is far from being obscurantist. Dr. Cable has brought to his work a considerable learning and thorough knowledge of New Testament Greek, as well as great love for the Word of God. The result is a helpful study, one that will appeal to Bible readers who know no Greek as well as to those who have a knowledge of the epistle in the original language. Noteworthy study aids are the summaries at the end of every chapter of the commentary, and an index of the specific words in the epistle which are studied in relation to the Greek text.

Everett Shinn is well known for his beautifully illustrated editions of Clement Moore's *The Night Before Christmas* and Oscar Wilde's *The Happy Prince*. In his latest published work, *The Sermon on the Mount*, he has maintained his high standard of excellence. The excerpts from the Sermon are in the text of the King James version. There are 19 superb illustrations

reproduced in full color rotogravures. This is a most suitable gift book for persons of any age.

In *Voodoo in New Orleans* one is confronted with a book which is really sensational, although it is written with all the calmness of objective historicity. Robert Tallant, the author, who is a native of Louisiana, has made a thorough study of that strange and sinister thing known as Voodoo, and has passed on the results of his study. But when the object of research is itself sensational, even the most objective book about it cannot fail to be so as well.

Part I of the volume ("This Is the Way It Was") deals with the way in which this outgrowth of African animism was transported to American soil, and with the practices of some of its earlier devotees of the American mainland. Part II ("Marie Laveau") tells of the two great Voodoo queens, mother and daughter, who bore that name: their magic, their nos-

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drums, their "power"; the orgies over which they presided; their rivals, partisans, well-wishers, and allies among persons prominently placed, socially and politically; their strange blending of Christian festivals, saints, prayers, and cult with the most crass and diabolical animism. (Incidentally one is astonished to learn of the considerable number of white participants in the ceremonies of Voodoo—although doubtless such astonishment springs from a lingering racial snobbery.) Part III ("This Is the Way It Is") makes one rub one's eyes to realize how widespread some features of Voodoo have become throughout the United States, and what grotesque superstitions are still believed and practiced (and sometimes made effective!) in the middle of the 20th century. You may get the shivers when

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The Abingdon-Cokesbury Press (Nashville) is planning to publish eight books under the general title, *A Guide for Bible Readers*. The editor is Harrison Franklin Rall, of Garrett Institute, Northwestern University. The *Guide* is not so much a series of books about the Bible as it is a manual of direction for one who wishes to study the actual writings in the Holy Scriptures. It will be most useful to clergy and to teachers in the biblical field. It can be of great help in the preparation of popular addresses on the literature of the Bible. Seminary students and those preparing for ordination examinations would find it useful as a general review or refresher. Two numbers in the series are now available: *The Books of the Law* and *The Synoptic Gospels*. H.B.V.

COMING EVENTS

April

- 30-May 1. Convention of Sacramento, Marysville, Calif.
- 30-May 2. National Council; ACU Conferences at Boston, Chicago, Denver, Philadelphia.

May

- 1. Convention of Indianapolis, Indianapolis, Ind.
- 1-2. Synod of the Eighth Province, Sacramento, Calif.
- 1-3. ACU conference at Dallas.
- 4-5. Convocation of Eastern Oregon, Pendleton, Ore.
- 5-12. Christian Family Week.
- 5-6. Convention of Colorado, Denver; Kansas, Topeka.
- 6. Convention of Pennsylvania, Philadelphia; Washington, Washington, D. C.
- 6-7. Convention of Milwaukee, Milwaukee, Wis.
- 7. Convention of Albany, Albany, N. Y.; Easton, Ocean City, Md.; New Jersey, Trenton; Quincy, Quincy, Ill.
- 7-8. Convention of Central New York, Utica; Georgia, Savannah; New Hampshire, Nashua; North Carolina, Raleigh; Evangelical Fellowship Conference, Louisville, Ky.
- 8. Convention of Atlanta, Macon, Ga.; Massachusetts, Boston.
- 14. Convention of Bethlehem, Wilkes-Barre, Pa.; Fond du Lac, Fond du Lac, Wis.; Montana, Helena; New York, New York; Newark, Newark, N. J.; South Carolina, Orangeburg; Southern Virginia, Williamsburg, Va.; Western North Carolina, Waynesville, N. C.
- 14-15. Convention of Delaware, Claymont; Iowa, Mason City; Kentucky, Paducah; Lexington, Lexington, Ky.; Southwestern Virginia, Staunton, Va.
- 14-16. ACU conference, Los Angeles.
- 15. Convention of East Carolina, Wilmington, N. C.; Eau Claire, Eau Claire, Wis.; Maine, Portland; Virginia, Richmond; Western Massachusetts, Worcester; ACU conference, San Francisco.
- 15-16. Convention of Southern Ohio, Cincinnati; Springfield, Champaign, Ill.
- 21. Convention of Connecticut, Hartford; Erie, Bradford, Pa.; Harrisburg, Williamsport, Pa.; Long Island, Garden City, N. Y.; Rhode Island, Providence.
- 21-22. Joint Commission on Rural Work, Kansas City, Mo.
- 21-23. National Conference on Religious Education, Chicago.

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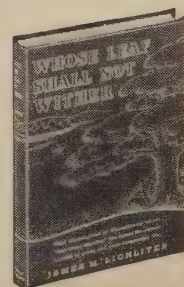
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OKLAHOMA

Congressman Gives \$10,000 Award to Diocese

Awards of \$10,000 each to the two most outstanding Congressmen were given to Senator Arthur H. Vandenberg of Michigan and Representative A. S. Monroney, an Episcopalian, of Oklahoma by *Collier's*, national weekly magazine.

Representative Monroney, according to the stipulation that the amount of the award be given to "some worthy cause," turned his award over to the diocese of Oklahoma for "building religious leadership in the state." The money will be used for religious education. Senator Vandenberg's \$10,000 goes to the American Red Cross.

Each Congressman also received a silver plaque for distinguished Congressional service.

MINNESOTA

St. Stephen's Comes of Age

St. Stephen's, the infant parish in the Diocese of Minnesota, is now self-supporting. It was organized as a mission in March, 1937, when the first service was held in the school of Edina, the new residential district of Minneapolis.

Today they have a church and a parish house valued at \$80,000. Communicants number 500, and 400 children attend the Church school. On March 31, 1946, the

Rev. Bernard Hummel, rector of the parish, presented Bernard George Miars, Jr., as a candidate for ordination to the diaconate, the first ordination to take place in St. Stephen's Church.

KENTUCKY

Visual Education Program

The newly appointed division of visual education of the diocese of Kentucky recently launched a program throughout the diocese, when Miss Charlotte Tompkins of the National Council visited Louisville, and met with the leaders of Church schools, youth organizations, and adult groups. After giving a lecture on this new project of the Church, she conducted workshops for three groups, demonstrating different projectors, new slides, and filmstrips.

The diocese has already purchased two projectors and has started a library of filmstrips and slides, which are loaned to the various Church schools using visual education in their curriculum.

At the diocesan convention to be held in Paducah in May, a workshop will be set up in the parish house of Grace Church, where different machines will be demonstrated and literature will be on display for the delegates to the convention.

HONOLULU

Vicar Leaves for Korea

The Rev. Noah K. Cho, vicar of St. Luke's Mission, Honolulu, has accepted a position with the military government and will serve as an interpreter in Korea for at least nine months. He left Hawaii for Korea on March 5th.

During the absence of Fr. Cho, the Rev. John P. Moulton, chaplain of Iolani School, will be in charge of St. Luke's Mission.

GEORGIA

Convention Site Changed

Instead of meeting in Americus as planned, the convention of the diocese of Georgia and the Woman's Auxiliary will meet in St. Paul's Church, Savannah, on May 7th and 8th.

CHURCH CALENDAR

April

- 28. First Sunday after Easter.
- 29. St. Mark.*
- 30. (Thursday.)

* Transferred from April 25th.

May

- 1. SS. Philip and James. (Wednesday.)
- 5. Second Sunday after Easter.
- 12. Third Sunday after Easter.
- 19. Fourth Sunday after Easter.
- 26. Fifth (Rogation) Sunday after Easter.
- 27. Rogation Day.
- 28. Rogation Day.
- 29. Rogation Day.
- 30. Ascension Day.
- 31. (Friday.)

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CHANGES

Appointments Accepted

The Rev. Benjamin F. Axleroad, Jr., formerly assistant at the Church of the Ascension, Porto Alegre, Brazil, is now assistant at the Church of the Crucified, Bagé, Brazil. Address: Caixa 38, Bagé, R. G. S., Brazil.

The Rev. Wilfred B. Myll, formerly rector of Trinity Church, Owensboro, Ky., will become assistant at St. Mark's Church, San Antonio, Texas, effective May 1st. Address: 315 E. Pecan St., San Antonio, Texas.

The Rev. V. P. Stewart, formerly rector of St. John's Church, Elkhart, Ind., becomes rector of St. James' Church, Milwaukee, on April 28th. Address: 3247 N. Summit Ave., Milwaukee, Wis.

The Rev. Edward T. H. Williams, formerly residing with the Order of the Holy Cross, West Park, N. Y., became curate of St. Paul's Church, Burlington, Vt., on April 1st. Address: 120 Bauk St., Burlington, Vt.

Military Service

Separations

The Rev. John E. G. Griffiths is now on terminal leave from the navy as a chaplain and may be addressed at 2106 N. Albany Ave., Chicago, Ill.

The Rev. Roscoe C. Hauser, Jr., formerly a chaplain in the army, will become the rector of St. Paul's Church, Greenville, N. C., effective May 1st.

The Rev. Edward C. McConnell, formerly an army chaplain, will become the rector of Trinity Church, Demopolis, Ala., in June.

The Rev. Edward McNair, formerly a navy chaplain, is now vicar in charge of the Church of St. Michael and All Angels, Studio City, Calif. Address: 3895 Berry Dr., North Hollywood, Calif.

Changes of Address

The Rev. Andrew E. F. Anderson, formerly of New Castle, Del., may now be addressed at 2308 Village Dr., Louisville 5, Ky.

Ordinations

Priests

Michigan: The Rev. William H. Clark was ordained to the priesthood on April 11th in St. Paul's Church, Flint, by Bishop Creighton. The candidate was presented by the Rev. Otis G. Jackson, and the Rev. Henry Lewis preached the sermon. The Rev. Mr. Clark has been assistant at St. Paul's since last September.

Deacons

Fond du Lac: Robert Denys Malvern was ordained deacon at St. Paul's Cathedral, Fond du Lac, on April 15th by Bishop Sturtevant. He was presented by the Rev. Canon William Elwell, and the sermon was preached by the Rev. William C. Way. The ordinand will be in charge of Trinity Mission in Waupun, Wis.

Northern Indiana: Frank Harry Bozarth was ordained to the diaconate by Bishop Mallett in St. Paul's Pro-Cathedral, Mishawaka, on March 10th. He was presented by Dean Groton, and the Rev. E. J. Smith preached the sermon. The ordinand will continue his studies at Nashotah House until graduation in May.

James Richard De Golier was ordained to the diaconate on April 6th by Bishop Mallett at St. John's Church, Elkhart. He was presented by the Rev. Leslie S. Olsen, and the sermon was preached by the Very Rev. E. J. M. Nutter. He will continue his studies at Nashotah House until graduation in May.

Gordon Rhodes Olston was ordained deacon at St. James' Church, South Bend, by Bishop Mallett on March 3d. He was presented by the Rev. Don H. Copeland, and the Very Rev. E. J. M. Nutter preached the sermon. The ordinand will become assistant at St. James' Church after graduation from Nashotah House in May.

Living Church Correspondents

The Rev. J. Willard Yoder, 45 Detroit St., Hammond, Ind., is now the correspondent for Northern Indiana, succeeding Mrs. Elizabeth Zachary.

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SUPPLY PRIEST. Rector midwest parish will supply month of August in New York City or nearby. Previous summers large parishes New York, Chicago, New Orleans. Rectory and honorarium or suitable honorarium. Reply Box T-3070, The Living Church, Milwaukee 3, Wis.

PRIEST—past five years engaged in work of Canon Missioner desires permanent parish in East or upper South. Moderate Churchman. References—4 Bishops and leading laymen. Reply Box B-3062, The Living Church, Milwaukee 3, Wis.

SUPPLY WORK wanted for month or two this summer in or near large metropolises with use of rectory or house, by married priest with family. Address, Rev. Gladstone Rogers, St. Barnabas' Church, DeLand, Fla.

PRIEST available for summer supply, July or August, preferably Wisconsin or northern Illinois. Living quarters for three. References furnished. Reply Box R-3072, The Living Church, Milwaukee 3, Wis.

EXPERIENCED ORGANIST, choirmaster desires change to position near Manhattan. References given. Reply Box M-3076, The Living Church, Milwaukee 3, Wis.

ENGLISH PRIEST, Diocese Delaware, benefited Diocese Rochester (England) 1924-1940, desires supply work New England, month August, possibly September, married. Reply Box P-3077, The Living Church, Milwaukee 3, Wis.

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St. Bartholomew's Church, 6720 Stewart Ave., Chicago 21

Rev. John M. Young, Jr., Rector
Sun.: 7:30, 9, 11, 7:30
Others Posted

LONG ISLAND—Rt. Rev. James Pernet De Wolfe, D.D., Bishop; Rt. Rev. John Insley B. Larned, D.D., Suffragan Bishop

St. Paul's Church of Flatbush, Church Ave. and St. Paul's Place, Brooklyn, B.M.T. Subway, Brighton Beach Line to Church Avenue Station.

Rev. Harold S. Olafson, D.D., Rector
Sun.: 7:30, 8:30, 11 a.m.; Thurs.: 7:15 & 10 a.m., Holy Communion and Spiritual Healing; 7:15 Saints' Days. Choir of Men and Boys

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.

Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 and 11

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans

Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. and Saints' Days: 10

MASSACHUSETTS—Rt. Rev. Henry Knox Sherrill, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

Church of the Advent, Mt. Vernon and Brimmer Sts., Boston

Rev. Whitney Hale, D.D., Rector; Rev. Peter R. Blynn, Assistant

Sun.: 7:15 a.m. Matins; 7:30 and 8:30 a.m. Holy Communion; 9:30 a.m. Mass with Instruction; 10:30 a.m. Church School; 11 a.m. Solemn Mass and Sermon; 6 p.m. Solemn Evensong and Sermon

Daily: 7:15 a.m. Matins; 7:30 a.m. Holy Communion; 9:30 a.m. Thursdays and Holy Days, Holy Communion (additional); 6 p.m. Evensong
Fridays: 5:30 p.m. Service of Help and Healing
Confessions: Saturdays, 5 to 6 p.m., and 7 to 8 p.m. (and by appointment)

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit

Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 and 11

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop

Church of Holy Communion, 7401 Delmar Blvd., St. Louis

Rev. W. W. S. Hohenschild, Rector
Sun.: 8, 9:30 and 11 a.m.; Wed.; H. C. 10:30 a.m.
Other services announced

Trinity Church, 616 N. Euclid, St. Louis

Rev. Richard E. Benson, Rector
Sundays: Masses 7:30 and 11 a.m.
First Sundays: 9 a.m. only

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NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York

Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days and 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (sung); Open daily 7 a.m. to 6 p.m.

The Church of the Ascension Fifth Avenue and 10th Street, New York

Rev. Roscoe Thornton Foust, Rector
Sun.: 8, 11, 4:30, 8 p.m.
Daily: 8 Holy Communion; 5:30 Vespers (Tuesday thru Friday)

This church is open all day and all night

Church of Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols

Sun.: 8, 10 (H. C.), 11 M.P. and S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. and Saints' Days, 11 H. C.; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York

Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 and 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. and 51st St., New York 22, N. Y.

Rev. Geo. Paull T. Sargent, D.D., Rector
Sun.: 8 a.m. Holy Communion; 11 a.m., Morning Service and Sermon; 4 p.m. Evensong. Special Music

Weekdays: Holy Communion Wednesday 8 a.m.; Thursdays and Saints' Days at 10:30 a.m. The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York

Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 a.m. Church School; 11 Morning Service and Sermon; 4 p.m. Evening Service and Sermon. Weekdays Holy Communion Wed., 7:45 a.m. and Thurs., 12 n.



CHURCH OF ST. MARY OF THE ANGELS HOLLYWOOD, CALIF.

NEW YORK—(Cont.)

St. Mary the Virgin, 46th St. between 6th and 7th Aves., New York

Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. and 53rd St., New York

Rev. Roelif H. Brooks, S.T.D., Rector
Sun.: 8, 11 a.m. and 4 p.m. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner Transfiguration, One East 29th St., New York

Rev. Randolph Ray, D.D.
Sun.: Communions 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York

Rev. Frederick S. Fleming, D.D.
Sun.: 8, 9, 11 and 3:30; Weekdays: 8, 12 (except Saturdays), 3

Chapel of the General Theological Seminary, Chelsea Square, 9th Ave. & 20th St., New York

Daily: Morning Prayer & Holy Communion, 7 a.m.; Choral Evensong Monday to Saturday, 6 p.m.

PENNSYLVANIA—Rt. Rev. Oliver James Hart, D.D., Bishop

St. Mark's Church, Locust Street, between 16th & 17th Streets

Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B.

Sunday: Holy Eucharist, 8 & 9 a.m. Matins 10:30 a.m. Sung Eucharist & Sermon, 11 a.m. Evensong & Instruction, 4 p.m.

Daily: Matins: 7:30 a.m. Eucharist 7 a.m. (except Saturday) 7:45 a.m. Thursday and Saints' Days: 9:30 a.m. Evening Prayer & Intercessions, 5:30 p.m. Friday, Litany, 12:30 p.m.

Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

PITTSBURGH—Rt. Rev. Austin Pardue, D.D., Bishop

Calvary Church, Shady and Walnut Aves., Pittsburgh, Pa.

Rev. Lauriston L. Scaife, S.T.D., Rector; Rev. Philip M. Brown; Rev. Francis M. Osborne

Sundays: 8, 9:30, 11 a.m. and 8 p.m.
Holy Communion: Fri., 10, Saints' Days, 10 a.m.

SOUTHERN OHIO—Rt. Rev. Henry Wise Hobson, D.D., Bishop

St. Michael and All Angels, 3612 Reading Rd., Avondale, Cincinnati

Rev. Benjamin R. Priest, Rector
Masses: Sun. 8 & 10:45 (High); Mon., 10; Tues., 7:30; Wed., 9:30; Thurs. & Fri., 7:30; Sat., 12; Holy Days: 6:30 & 10. Confessions: Sat., 4:30-5:30 & 7-8 p.m.

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield

Very Rev. F. William Orrick, Rector and Dean
Rev. Gregory A. E. Rowley, Assistant

Sunday: Mass. 7:30, 9:00 and 11:00 a.m.
Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington

Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge

Sun. Masses: 7, Low; 9:30, Sung; 11, Sung with Sermon. Low Mass daily: 7; Extra Mass Thurs. at 9:30; Fri., 8 p.m. Intercessions and Benediction. Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis, B.D.; Rev. Francis Yarnall, Litt.D.; Rev. F. Richard Williams, Th.B.

Sun.: 8 H. C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E. P.; 1st Sun. of month, H. C. also at 8 p.m. Thurs. 11 a.m. and 12 noon H. C.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.

Very Rev. Edward R. Welles, M. A., Dean; Rev. R. E. Merry; Rev. H. H. Wiesbauer, Canons
Sun.: 8, 9:30, 11. Daily: 12. Tues.: 7:30; Wed: 11

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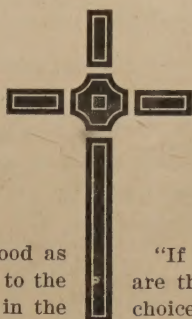
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